Aringm minus fels Art

Empt. 3

WORKS

OF

The Reviend and Learned

Mr. FOHN GREGORY,

Master of Arts of Christ's-Church Oxen,

In two Parts:

The First containing NOTES and OBSERVA-TIONS upon several Passages in Scripture;

The Second his POSTHUMA, being divers Learned Tracts upon various Subjects.



LONDON,
Printed for Richard Royston, and Thomas Williams.
M DC LXX I.

THE CREGORY. AVERSEO Les SETON DE L'ANDRES DE Campian view view in bong arm Hopel of Life Sharp year Low Dow.

Princed for no hard to flow and though willy and

NOTES

OBSERVATIONS

UPON

Some Passages of

SCRIPTURE

By J. GREGORY, Master of Arts of Christ-Church OXON.

R. HILLEL faid, אים אין אנילי מי לי וכשאני לעצמי מה אני ואם לא עכשיר אימתי.

Si non ego mihi, quis mihi? Et cum ego mihimet ipsi, quid ego? Et si non mode, quando?

LONDON,

Printed by R. Norton for R. Royston, Bookfeller to His most Sacred MAJESTY.

SETONASSON

R. HIELEE CH.

sourgen eds a y ra eigen naug 14 gedograd fift Eagle nicht. Eagle nicht. Michilbrieg Siericken eiffen du nie in mit ist

Low Dow.

RIGHT REVEREND FATHER IN GOD

By Rang Land And State

Lord Bishop of Sarum, and Tutor to both their Highnesses, the most Illustrious CHARLES, the Prince of Wales, and the most Noble JAMES, the Duke of York, my most Honoured Lord and Patron.

Bight Reverend Father in God,

OUR Lordship hath oftentimes call'd upon me to go out and shew the people their Transgressions, and the House of Jacob their fins.

Next to my own Conscience, I confess my felf bound to give your Lordship satisfaction.

To fall foul upon the degenerous and intrastable nature of this people cannot answer you, for it doth not me. OTTA lo sup at n

The Epistle Dedicatory.

I do not say, I am not eloquent, and therefore that you would send by the hand of him whom you should send. When I am indeed able for these things, I doubt not to have him with my mouth, because I mean to leave all my self out. There were never more provocations for all men to speak than now, when all the mischief that other Ages did but imagine are practised by a Law, and in the mean time the dumb Asses are taught to sorbid the madness of the Prophets.

The Harvest is consessed great, but then the Labourers are not sew. And if while so many are thus excellently imployed about the rest of the Building, some one or other do as well as he can towards the making good of the Groundwork, I think he may be let alone at least. The hopes of the Superstruction lie from the assurance of the Foundation. I shall give them leave to be Pillars: This I am sure is the Corner-stone, and I need not tell you how rejected, I mean it not of all, but of the common Builders.

If the Church be an Ark, he that hath never fo little to do with the Compass, though he sit still in his place, yet does as much or more than all the other necessary Noise in the Ship. The Comparison is quit of Arrogance, for it hold-

eth

eth in the Delign, it is not meant of the Performance.

The course I have run here is Labour too, and in the same Vineyard. And I trust my self for this, that my accounts will be as well pass'd above, if I reckon upon these pains, the pretence whereof though not so popular, yet is as substantially proficient towards the main Ædisication.

I have principally endeavoured to redeem my Reader from that flavery by which I have fo long fate down my felf, in not printing (fo near as I could I have not) the fame things over

again.

I am fure I have fet down nothing but what I believe; if more fometimes than I well under-flood, I have company enough, and the acknowledgment of an error is more case to me than

the committing of it was.

Why I should make these Addresses to your Lordship there is all the reason in the world: What have I but what I have received from you? and that which is, would be Nothing of it self. Rayes of incidency contract no warmth upon the Earth, unless reslected back upon their original Sun.

My Lord, as once the Sons of the Prophets Said

The Epifile Dedicatory.

unto the Man of God, Behold now the place where we dwell is too streight for us. We are humbly expecting the last course of that Judgment which began at the House of God. What shall be done to the dry Tree, or where the sinner will appear, is to be left to him to whom vengeance belongeth.

The Great Genius of this Place must now burn a while like those Subterraneous Olibian Lamps under the Earth. We shall see it, but not

now; we shall behold it, but not nigh.

Bernardin. Scardeonius de Prifcis civibus Patavin, lib.L. Have, Jalve, sit tibi terra levis.

Abite hinc pessimi fures, Quid vostris vultis cum oculis Emissitis?

That and a Your Lordship's most faithe

ful Servant and Chaplain,

JOHN GREGORY

original Sun.

Ny Lord, as once the Somof the Proplets fait

To the READER.



H E Mahumetans Say, that the first thing that Chronicon de God created was a Pen: Indeed the whole vitis Mahumet. Creation is but a Transcript; and God when & successor. he made the world did but write it out of that Ben Sidi Aali Copy which he had of it in his Divine under-Muslemannor. standing from all Eternity. The Leffer worlds, & vid. Maroor Men, are but the I ranscripts of the Greater, nit. De morib.

as Children and Books the Copies of themselves. But of other Oriental. c. 14. Books the Wife man hath pronounced upon them their doom already, that in making them there is no end, and that the reading of them (especially many of them) is a weariness unto the

flesh.

But if you will hear the end of all, there is one Book more besides the great Volume of the World, written out of God himself. Such a one as may indefatigably be meditated in day and night. This indeed is the only Text me have; all other Books, and Arts, and Men, and the World it self are but Notes upon this.

So unworthy are they to unloofe the Seals of this Book, or to look thereon, who recessfully and impertinently pretend to a Spirit

of Interpretation, Ephraims that feed upon the wind.

This is indeed a Spirit that bloweth where it lifteth, and no man can tell whence it cometh, nor whither it will go. I would have you tell me by this Spirit of what kind the Dial of Ahaz was, or how the Sun could go ten degrees backwards. For the kind I'me sure twas like none of ours now in use; and if the Retracession could be meant of the Shadow, (and Some men look no farther) the fame thing may be made to fall out every day upon an ordinary Dial, and (notwithstanding what a good Mathematician hath said to the contrary) in a Site and Position of pet. Noning Sphere mithout the Tropicks. Therefore the going back is to be meant of the Sun it self.

Tell me by the same Spirit how Darkness could be upon the Face of the whole Earth at the Passion of our Saviour, and no Astronomer of the East, nor any man of all that Hemisphere

intalgiqa w2

3011-4

nornegorS

(excepting those of Hierusalem) perceive it. Make it good, if you can, out of the mouth but of two witnesses: (what's Phlegon and Apollophanes?) or if the first be one, the notice is so single, that it will not serve to celebrate, but to bring the Wonder into doubt. The Sun was not totally Eclipsed as to all the World; one Hemisphere of his body shined still. And the Face of the whole Earth is to be meant of the Land of Judga, as 'tiselsewhere.

By the same Spirit I would know why the Greek and Hebrew Scripture should differ so vastly in Account, and how the Cainan Seutepos got into Saint Luke's Gospel intolerably (Jo. Scaliger hath said more) against all original trust. But I may possibly tell you the manner of that hereafter, and that the Jews did not cut off, (as the Arabick Catena would have it) but the Hellenists or Græcists (so it ought to be read, not Græcisns, Act. 6.1.) added what is supernumerary to these Epilogisms. And Cainan came in too at this back door, as I think I shall be able to shew you at some other time, and from an inconsiderable ground (but for this it were so) of the Hellenistical Chiliasts.

But if by this or any other Spirit what soever (that of God only excepted) you can declare what was Melchizedeck's Generation,

I Shall think you try'd here too much.

* Mugh Broughton. To say he was Sem the Great, as * one especially in a bundle of business hath taken so much pains to do, is not tittle enough to despise, and too much to answer too. I reckon it at the same rate as I do their opinion who accounted him for the Holy Ghost; which I bad not mention'd, but to take my self the easilier off from that wonder which is justly to be conceived upon that grave and late learned Man, who could not be content with any other recourse of this Heresy, but to mistake him (and with a great deal of Judgment too) for Christ himself.

Cunzus de Re-

I cannot promise you tis all truth, but I can tell you some news as concerning this Great man. In the Arabick Catena to these words of the Text, Gen. 10.25. The name of one was Phaleg, this Note is set in the Margin, ארקאלים אבו מרשיפות, i.e. And this (that is, Phaleg) was the Father of Heraclim, the Pather of Melchizedeck, Cat. Arab. cap. 31. fol 67. 2. But in the Chapter going before

See Epiphani-

bis Generation is declared in a fet and folemn Pedigree. מלשיצארק הו אכן אריקלים אכן פאלג אכן עאבר ולה is Melchizedeck was the fon of Heraclim, the fon of Phaleg. the fon of Eber: and his Mother's name was שלתאיל והרה Salathiel the כאנת בנת נאמר אבן יאפת אכן נוח daughter of Gomer, the fon of faphet, the fon of Noah. TOID ארקלאים אכן עאכר לשלתאיל זוגתו פחכלת וילר אבנה ואסמתה מלכסרק אעני מלך אל סלאם והי מלשצארק And Heraclim the fon of Eber married his wife Salathiel, and the was with child, and brought forth a fon, and called his name Melchizedeck, that is, the King of Righteousness, called also the King of Peace. Then after this the Genealogy is (et down at length. Melchizedeck fon of Heraclim, which was the fon of Phaleg, which was the fon of Eber, which was the fon of Ar-שלו ארם עלירה אל סלאם phaxat, &c. till you come to אבן ארם עלירה אל which was the fon of Adam; Peace be upon him. Caten. Arab. c. 30. fol. 66. a.

Sahid Aben Batric directly saith that Melchizedeck was the son of Phaleg. And so he interpreteth (and does it well too) the dyspeans yntos in Saint Paul, Heb. 7. 3. not (a) Alcoran. without Descent or Pedigree, as we. He is not therefore said Arab. MS. in (saith he) to be without Father or Mother, as if he had none, (b) Is I have or no known ones, but ארקבאים because he hath no Father of Mother puttunity to tell down among the rest of the Genealogies. And so the printed you henceforth Arabick translateth the place, as the Syriack also, erc. Do you ning of this know nam of what spirit you are?

Chorister BiThe Turk writes upon the outside of his (a) Alcoran, TOD' No shop was, you
The Turk writes upon the outside of his (a) Alcoran, TOD' No shop was, you
The Turk writes upon the outside of his (a) Alcoran, ToD' No shop was, you
I would no man would meddle with ours (Alcoran signifieth but it) the Procession
to the Scripture, you need not be afraid of the word) but such as onal of Sarum
indeed are what other men do but think themselves.

upon Saint InIf I should meet a Prophet, or the son of a Prophet with anymorents day, &
pretance to this Spirit about him, he would look to me like the Molanus de Ca(b) listle Child in Salisbury Church that lyes buried in a Bishop's c. 43. which is
Robes. Indeed I believe God ordained more strength out of the De Episcopo
mouth of these Episcopal Babes, and because of his Enemies too, (puerorum) in
Psal. 8.2. than from these other Infants of dayes, and Children of a die Innocentihundred years old. E (ay 68.20.

I was asked once by an able and understanding man, whether the Alcoran as it is of it felf had so much in it as to work any thing upon a Rational belief. I said, Yes. Thus much only I required. That the believer should be brought up first under the engagement of that book. That which is every-where called Religion bath more of Interest and the strong impressions of Education than perhaps we consider of. Otherwise for the Book it self it is taken for the greater part out of our Scripture, and would not hear altogethen foill, if it were looked upon in its own Text, or through a good Translation.

But (not as to gain any thing by this) the Alcoran is scarcely translated yet. The best disquise of it is that in Arragonois by Joannes Andreas the Moor, but the entire Copy of it is not easily

met with.

Our Scripture, to the eternal glory of it, is rendred almost into the whole Confusion. Strangers at Rome, Parthians, Medes and Elamites, Cretes and Arabians, may all read the wonderful works of God in their own tongue in which they were born. This Book of ours (or a good part of it) may be read in Samaritan, Greek, (and the vulgar Greek too) in Chaldee, Syriack, Arabick, the Hierusalem tangue, in the Persian, Armenian, Æthiopian, Coptick or Ægyptian, Gothick, Ruslian, Saxon, &c. to fay nothing of the more commonly known, Italian, Spanish, French, Dutch Oc.

And though we meet not yet with any piece of Scripture tranflated into the China Tonone, yet there is extant even in that a very full Tradition of our Gospel, as it was found written upon a Stone, wrought in the form of a long (quare, and dug out of the ground at the building of a wall in Sanxuen, in the year 1625.

Brodrom. Copt. The Title of the Stone is written upon with nine Characters in the Chinois, expressing as followeth; Lapis in laudem & memoriam æternam Legis, Lucis & Veritatis portatæ de Judæa, & in China promulgatæ, erectus, The Stone (aith that our Saviour ascended up into Heaven about Noon, Et relinquens septem viginti tomos doctrinæ ad portam magnæ conversionis mundi aperiendum; and left behind him twenty seven Books of Doctrine (fo many there are in the New Testamen) to set open a Gate for the great Conversion of the world. Baptismum instituit,

tuit ex aqua & spiritu ad abluenda peccata, &c. Excitat omnes voce Charitatis, reverentiam exhibere jubens verius Orientem, ut pergant in via vitæ gloisosæ; He instituted Baptism by water and the Spirit to wash away fins. He stirr'd all men up in the voice of Charity, and gave command that they should wor-This towards the East, that they might go forward in the way of a glorious life.

If the Stone far true, you have reason to take it so much the better which you will find hereafter faid of this Leading Ceremony. But whether you do or do not, I shall make bold to tell you here that this was the reason why our Saviour so often made use of the Mount Olivet (which was upon the East-side of Hierusalem)

for his private Devotions.

And because I am faln upon this, I will here satisfie something which hath been objected unto me as concerning this Adoration towards the East, how it can be made good upon all Positions of the Sphere. Suppose Hierusalem to be the Centre, and the Aguinoctial East of that to be the East of the whole world, because it answers to the Place of our Saviour's especial Presence in * An Hierothe Heaven of Heavens. It is required that I tell which way they glyphical Table: shall worship who live a quadrant of the Aquator or more East given to the from the Horizon of the Holy City. The answer is ready. They ry with an araare to worship towards the West in respect of the rising of the bick Map, and Sun: which is not the thing revarded in this matter, for I am not many other engaged to account for the mord, but as to this Northern Hemi-Monuments of Sphere, the Centre whereof Hierusalem is to be, and the £quino-usual Learning. Etial East of that the Centre of all Adoration and Devotion from by that great all degrees of the whole Circle, be it where it will.

For the Stone I mention'd the Original could not so well be cellency and brought off from the Place: but a like to that they can shem you Fatality, the most Reverend.

fill at Rome, in Bibliotheca Domûs professæ.

There is a short and admirable Tradition of the whole Creati-God, William on in Hieroglyphical Scripture, where you may fee the Great world Laud Arch-Bipritten all out into a leffer print than that of a Man. In the lower thop of Canter-Limb and Second Scheme of the Tabula * Laudina Hieroglyphica ever-to-be-ho-(it is the same with that which the Cardinal Bembus had) there noured and reis fet down the Figure of the Scarabæus or Beetle for the Trunk, membred but with the Head and Face of a Man, and holding a little Table Chancellour of with this University.

example of Ex-Father with

with this Coptick Inscription Duno. About the Neck a number of Concentrick Circles to express the Orbs and motion of the Heavens. Upon the top of the Head a Face of the increasing Moon, to few her Monethly revolution; within that a Cross Kirch, recondi- mark for the four Elements; near to all this above a winged

sillime eruditi- Globe, and wreathed about with two Serpents.

outs virum, in The meaning of this last is told you by Barachias Albenephi Prod. Copt. cap. in his Book of the Ansient Agyptian learning, and in that part thereof where he discourseth ושמאלת פרעון of Pha_ raoh's Obelisks. He (aith, ואלרור מננח מחלק מניאת הן עלאמת נפס ורוח אלעאלם, i.e. The winged Sphere wreathed about with Serpents is the Hieroglyphick of the Soul and Spirit of the World. The Humane Face is meant of the Sun and

his courses

Vid. Athanaf.

For the Holy Beetle, (which an old Ægyptian durst not tread upon) Horus Apollo saith it signifieth for the Figure of the World, and he giveth this reason and secret for it: The Beetle. faith he, when it hath a mind to bring forth, Bods apo Seuna xaβών, σφαιροειδεί παραπλησίον τω κόσμω σχημα, δέκ τ όπισθίων μεράν κυλίσας ἀπὸ ἀνατολής εἰς δύσιν, ἀυτὸς πρὸς ἀνατολήν βλέπει. taketh the Excrement of an Oxe, which having wrought into fmall pellets round as the world, it turneth them about from East to West, it self in the mean time (as to call up great Nature to these Travails) turning towards the East.

The Agyptian word Duno held out in the Table is the same with the Greek oixia, to shew that the whole frame hangs together by a true magnetick Love, that invisible harmony and binded

discord of the Parts.

I cannot think that time sufficiently well imployed which hath been spent upon the Integrity and Distinction of Scripture into Canonical and Apocryphal. There's no Apocrypha in the Alcoran. It is told you in the Synodicum fet forth by Pappus, that the Council of Nice made a miraculous Mound betwint Pappi Surody-thoje two. Ev 28 To oing to Ose nata napa ti Seia tpaniely au-

τάς παρεθεμένη, προσπύξατο ώς έυρεθηναι τάς Βεοπγεύς ες επάμω, τ Kov, Syn 34. Kupper egattugakern, ni tas kibbinkeri ni yeyonen, umanataser They fet all the Books in a Church a little below the Holy Table, ble and prayed God that those of the company which were done by his Infoiration might be found above, but the fourious part underneath; and God did fo. Do you believe this?

The Canon of Scripture subjoyned to the Council of Laodicea is much depended upon for this matter of distinction. And yet this very Canon it felf is not extant in some very ancient Manuferipts. It is manting in one Greek Zuros into here, and moreover Zuros in. Gr. than so it is not to be found in Joseph the Ægyptian's Arabick M.S. in Arche Code. And there is no man of fense but must think, that this was Baroc. athing more likely to be put in into some Copies than left out of any, Cod. Concil. A-The Hebrew Canon indeed is a good sure ground. And yet rab. MS. in Arch. Roan.

You must not think that all, no nor any of, the Apocryphal Books Bibl. Bad, were first written in the Greek. The Hebrew Edition by the Tews at Constantinople is the undoubted Text of Tobit. (Saint Hierome (aith as much for Judith) Libellus verè aureus, as Muniter faid truly of it. For that of the Son of Sirach it is confessed in the Preface; where I must tell you by the way that this Book of Siracides was heretofore accounted among the Hagiographa. I know not what elfe to make of that in Baba Kama, where the Talmudifts quote this Proverb out of the Cetubim, (which is the Talmud in Ba-(ame with Hagiographa) כל עיף (בל אוף Bird forteth it ba Kama, cap. felf with one of the same kind, (Birds of a Feather, &c.) and fo 8. fol. 92. b. every man to his like. The Tosephoth fay to this that way, or, perhaps it is in the Book of Ben Syra : (was Ben Syra rocken ed for Canonical too?) but sure enough there's no such saying in that Book. In the Book of Siracides you meet indeed with it, C. 13. V. 20. Har Caor avara To Suorer auts, i mas arbean & Tangiov auti. Furthe Wildom of Solomon, a Book worthy enough of that name, and comparing with any that was ever written by the band of Man, that this Book was written in Chaldee is certain: for R. Moses Ben Nachman quetethit so out of Chap. 7. 2.5. 6. and v. 17. Gc, in the Preface to his Comment upon the Pentateuch. One of the Books of the Macchabees is known to be in Hebrew.

And the worst of all the company, (and excepted against by Bellarmine him/elf, though appointed to be read in our Churches) that

tation to you if you read it in the Arabick.

is the fourth of Eldras, will be clearly of another credit and repu-MS. Arab.in Arch. Bibl. Bod.

The story of the Woman taken in Adultery hath met with very much adversity. Saint Hierome neteth it wanting in several Copies of his time. The Paraphrast Nonnus had nothing to say toit: Nor is it noted upon by Theophylact, &c. The Armenian Church (as one of their Priests informed me) allow it not a place in the Body of the Gostel, but reject it to the latter end as a suspected piece. The Syriack Paraphrast leaveth it out, (that is the Printed Paraphrast:) but in some of the Manuscripts it is found to be. though not received as the rest of Scripture, but written upon with this Afterism. רלא איתוהי בפשישא That it is not of the Text. But the Arabick hath it, and in the Greek Manuscripts it wanteth but in one of seventeen; sed ita (saith Beza) ut mira sit sectionis varietas, enough to make me (he faith so too) Eccles. bift. lib. ut de totius istius narrationis fide dubitem. But Eusebius noted

3. fol.32. b.

Joseph. Chriftian. Grac.

Athanaf, in

MS.

Synop.

long ago, that the setter forth of this History was the ancient Papias; no to nad' Esquiss evaryenior regiexes, and that it was to be had in the Gospel secundum Hebraos. Et sulpicari merito quis possit (saith Drusius) ex Evangelio illo ad nostra exemplaria dimanasse: though I shall conclude from hence but (as he

doth) with a Nihil affirmo.

To say nothing here of Solomon's Psalter lately put forth by De la Cerda. Our account of David's P (alms is 150, but the Arabick and some other Translations set down one more. Josephus Hypomnesticus faith that David made Januas areigus, an infinite number of Pfalms. Athanasius saith he made 3000, and reckoneth this to be one, mpos & Toxiad o grá, Oc. In the Greek Pfalters it is no rare thing to meet with it in the Manuscripts: tis extant in more than one or three in our publick Library. One bath it in Magdalen Colledge, another in Trinity Colledge, and a third in Corpus Christi Colledge, given them by Claimund their first President.

In the late printed Copies you are not to look for it, but in the older ones you will find it, in that of Aldus effecially. And Justine Decaduus, who wrote the Epistle to the Reader. tells you, that having rotten so excellent an Assistent, (as Aldis indeed was) they were resolved to begin to the world (Printing was not very ancient then) with & Sebaveusor Bi-Brov & Selar Januar, the Book of Pfalms inspired by God.

And

And yet they reckon this Supernumerary for one of the com-

You may take it perhaps as forbidden by the Landicean Canon among the Idiotical Pfalms. But the Arabick Scholia to that Canon will mind you of another matter. לא תנוז אל Joseph Ægypt. לא תנוז אל Joseph Ægypt. לא אלכינסה מומור גיר מואמיר ראוור אלנכי לאנה Cod. Concil. A-יקרי פי, אלכינסה מומור גיר מואמיר ראוור אלנכי לאנה AS. is איצא מואמיר אחרי גיר מומאיר ראוור אלנבי Acb. Roan. ויקרונהא וועמוא אנהם נאס מתקין מתל ראוור אלנבי Bibl. B.d. ואנהם תוכוא מתלה ואחתנוא פי הרא בכתאב אלאברכסים למא קאל ען איויל אלנכי תנבוא בניכם וכנאתככם וירון אשואחכם אחל אמא וכאנוא יקבלוא תלך אלמואמיר אלמעמולה פמנעת אלנמאערה i.e. No man shall read in the Church any other Plalms than those of David. For it had been related to the Holy Synod, that certain men among the Hereticks had made to themselves other Psalms over and above those which were made by the Prophet David, and that they read them in the Church, faying for themselves boustingly that they were good and honest men as well as David the Prophet, and that they were able to prophefy as well as He. And they alledged for themselves out of the Book of the Acts that of the Prophet foel, Your Sons and your Daughters shall prophe-Ty and your old men shall see Visions, &c. And there were that

But I can tell you something which will not make very much towards the Repute of this Psalm. In the Maronites Edition you find the Number in the head of it; and, which is worse than that, it is there said that David sell'd the Giant with three Stones which he slung out in the strength of the Lord. You will not easily meet with either of these things in the Manuscripts: Here are several to be seen, and one I have of my own, but all without mentioning the Number, or this Particular.

received these new-made Psalms, but the Council here forbids

them.

The Revelation of Saint John you know what Erasimus himfelf hath said of, and how little Beza hath said to that. What if it be wanting in some of the Syriack Copies? 'tis extant in others.' Tis wanting in a Manuscript Arabick Translation in Queen's Colledge. The printed Arabick hath it, so the Coptick, Armenian. nian, &c. What if the Laodicean Canon acknowledge it not? it is more to be marvell'd at that it should be found in the Apostolical. In the Greek I do not say, but in the Arabick Translation it is thus mention'd, 'מרוכאל בסיס,' The sixth is the Revelation of Saint John, called Apocalypsis.

Bodin. method. Apocalyps, made answer, Se penitus ignorare quid vesit tam obHistor. 7. sub scurus scriptor; qui qualssque fuerit nondum constat inter erutuit. cap.

ditos: That for his part he was altogether ignorant what that
obscure Author would have, and that no body jet knew who or
what he was. For the first part of the Answer, it will pass well
enough: Cajetan said right, Exponat qui potest. The latter words
(if they were his) do no become the Writer of the Revelation,

or the man that spake them.

Kirstenius in his Notes upon the Lives of the four Evangelists written in Arabick letteth fall this Observation: Observation quoque est hunc Authorem ne verbo quidem uno mentionem facere 'Aroxand Lews D. Joannis, quam quidem hunc Evangelistam in Pathmo scripsisse asserunt, qua authoritate ipsi videant, atque ideo semper iste liber inter Apocrypha reputatus est. Tou are to note here too (saith he) that this Author maketh not any mention at all of Saint John's Apocalyps, no not in one word, and therefore they would do well to consider what they do, who affirm that this Evangelist wrote that book in Patmos. Indeed the Book was ever yet reckoned among the Apocrypha. And yet his great reason is because this Arabick Author maketh no mention of the Book, But you will find the Learned man (it might easily be) very much mistaken.

His order is, not to make a full and answering translation of the Arabick, but to turn the principal and helt understood sense of it (as to him,) and so to set down the Text. He takes the same course in this matter; Jam staque verba Arabica ad locos hos tres pertinentia adscribere tempestivum est, quorum periodum ultimam doctionibus hujus lingua relinquimus. I shall say no claim to the doctionibus, but I doubt not to read the words right, and then the place will easily be understood. The Period which he will not undertake upon is this, 1700 MINITY IN TOTOM.

אבוגלמסים

Abogalmasis indeed signifieth nothing, it should be read NEICCOID Abogalubsis, (there's but one letter mistaken) and then the English of it will be, And it is faid that John delivered the Apocalyps to Phengir. This Pheugir was a Disciple of his, as the same Arabick Author faith before.

The leaving of this Book out of some Copies is just nothing against it; you may see as much (and as justly too) of the Canonical Epistles, and there is the same reason for all. These were more lately written, and therefore not so soon received into the

Canon as the rest.

I think every man ought to have a very reverend and fingular opinion of that Epiftle of Clemens Romanus to the Corinthians. and yet I do not think that either this or the rest of that Book was of Tecla's own hand-writing, no more than I believe that John Fox translated the Saron Gospels into English. I have seen the third Epistle of Saint Paul to the Corinthians in the Armenian Tongue, beginning, Paul a Servant of Jesus Christ, &c. and an

Epiftle of the Corinthians to Saint Paul in the Same Tongne, be Lib. MS Armeginning, Steven, &c. to our Brother Paul, greeting. Kirstenits nice cum versione Ital. apud. Saith that there be many Epistles of Saint Paul in Arabick which ingeniosistiwe know not of yet. The Armenian Priest I mentioned before told mum virum

me they had more Books of Moles than me.

But now to discharge my self of all this that hath been said, North. and to give up a sincere and sober account of the thing. An indifferent man of any Nation under Heaven could not deny but that this Book throughout discovereth an incomprehensible secret power and excellency, enabled to make any man what loever wife to Salvation. And that Canon of it which is undoubtedly received on all hands is sufficiently entire. And for detracting any the least jot or tittle from this, unless it be notoriously made known to be heterogeneous and abborrent, (and he that believeth this too must not make haste) God shall take away his part out of the Book of Life. But for him that shall add any thing thereto, though it were a new Epiftle of Saint Paul (as to Seneca or the Laodiceans) and as good as any of these we have, God shall add unto him the Plagues that are written in this Book.

Tow must rot recken of the Scripture by the Bulk. It were the biggest Book in the world if it were less than it is, and it was purposely sitted to that proportion it hath, that it might compare and comply with our size and magnitude. If you would have all written that Solomon disputed from the Cedar in Libanus to the Hyssop that grows upon the wall, or all that which was done and said by One that was greater than he, and spake as never man did; the world it self would not be able to contain the Books that should be written. Amen. That is, The Lord let it be so as it is.

It will not be so successful an argument for this Book to urge the miraculous Conservation and Incorruption of the Text.

The Alcoran it (elf hath had much better luck)

That of the Old Testament, how tenable soever it hath been made by their encompassing and inaccessible Masora, I do not find it (o altogether (though wonderfully enough) entire. But for the New, there's no prophane Author what loever (cateris paribus) that bath suffered so much at the hand of time. And what of all this? Certainly the providence was shewed to be greater in these miscarriages (as we take them) than it could have been in the absolute preservation. God suffered Tares to be somed in the Genealogies (while men slept) or in some Elemental parts , that we might not infift upon those שאלור שאלור (fee Ben. Bar-Jonah's Itinerary) Extracta quæltionum, as these things are called and kept by the Jews themselves. It is an invincible reason for the Scriptures part, that other escapes should be so purposely and infinitely let pass, and yet no saving or substantial part at all scarce moved out of its place. To say the Truth, These Varieties of Readings in a few by-places do the same office to the main Scripture as the Variations of the Compass to the whole Magnet of the Eartn; the Mariner knows. so much the better for these how to Steer his Course.

The Style of this Scripture, it is unspeakably good, but not admirable in their sense who recken the height of it from the unusualness of the phrase. The Majesty of that Book sits upon another Throne. He that was among the Herdsmen of Tekoah

did not write like him that was among the Priests at Anathoth. Read Ben Syra and the Arabick Centuries of Proverbs : Read the Alcoranit felf. Though the Jaying of our Saviour, It is easier, &c. was originally, It is easier for an Eleuhant, &c. yet Mahometexpresent as our Saviour did, They shall not (faith he) enter into Paradile, שלחיאט החי ילג אלנמל פי כם אלחיאט tilla Camel go Akoran in Suthrough a Needles eye. You will get more by that Book to this at purpole, if you make no worse nse of it than you should. Yet you INTIN. must have a care too, for the Authors of that good consused heap in Azour. 17. have elsewhere express'd loosely enough. They far in another Surat. That the Angels and אן ארלהי ומלאיכיה יצלו עלי אלובי God himlelf too fay prayers for his Prophet, that is, that God prayes for Mahomet, An odd saying you may think, and yet how much different can jou make it to be from that of ours where it is faid that the Spirit maketh intercession for us? &c. But do you make this use of it. It is from hence that the Mahumetans express the memory of the Deadin God, (effecially of the Prephet himself) by thuse strange mords, Peace and the Prayer of God be upon them.

But if you would raise a Reputation upon our Scripture like your self, and the dimensions of a man, take it from those without, I should think it to be very well that Aben Rois, in his Arabick Commentaries upon Aristotle's Morals translated into Latine, should call the greatest man of the East, Beatum Job, Blessed Job, Augustin.

and urge him for an example of Fortitude.

Steuch, in Fos

If:

Galen, in his Book De usu partium, not knowing what to sayult to the hair of the Eye-lids, why it should so strangely stand at a stay and grow no longer, takes an occasion to undervalue Moses his Philosophy, and saith of God, Neque si lapidem repente velit sacere hominem efficere id poterit, &c. (yes but he could even of these stoo.) But old Orpheus sayes that the man that was born out of the water (so Moses indeed is to be called in the Egyptian) did well; and Dionysius Longinus, (one that knew what belonged to expression) having sirst of all cast a scorn upon his Homer, saith; Isdason desquadente, that the Law-giver of the Jews, &x & tuxor arms, (no ordinary man neither) was in the right, when he brought in his God, saying, Teréodo pas, x) in ference.

* See the Translation of Abu Mansciar,

lib. 5. c. 9.

If you fee what Strabo, Tacitus, Justin, Diodorus Siculus, * Ptolemy, &c. have faid as to this, you will be no great lofer (in your Faith) by the hand.

I have thus much left to wish (and I hope I do it well) to this or Albumizar, Book, that it might be read (so far as this is possible) in a full and fixt Translation; and upon that a clear and dising aged Com-

mentary.

The may to do this will not be to do the work a-great, and undertake the whole or any considerable part of the Book by one man. if he could live one Age. How little me have gotten and how much lost by those who have prayed to God they might live to make an end of all the Bible in Commentaries, you cannot chuse but perceive enough.

You must not think to look upon this Mirrour of the Word as you are to be feen in Roger Bacon's Perspective, ubi unus homo videbitur plures, where one man will feem to be more than fo. No, break the Glass in pieces, and see every one a face by himself. He that shall thus begin to build may perhaps be one of those that

will be able to finish.

The Jews when they build a house are bound to leave some part of it unfinished, in memory of the Destruction of Jerusalem. The best Master-builder that shall come to this mork will be forc'd to do so too. And yet if those that have undertaken upon the whole. had instead of that compleated but one small part, this House of God and Tabernacle of good men had been reared up ere this.

He that goeth upon this with any Interest about him, let him do otherwise never so admirably, he does indeed but translate an Angel of Light into the Devil. I would not render or interpret one parcel of Scripture to an end of my own, though it were to pleafe my whole Nation by it, if I might gain the World, These Wresters of the Book are unstable, if not ignorant men, and it will follow that they must needs do it to their own Destruction.

When all these things are fitly and understandingly resolv'd upon, it would be good too to bring these principal matters as near to a Standard as we can, that we might have something to trust to and

fettle upon dien main v pallio

Some say that the Heavens could not move unless the Earth stood still. I am sure since the Ear. h began to turn about, The Kingdom

Leo Moden. De gli Riti Hebraici, part. I.

Kingdom of Heaven hath suffered a violence of Rest, and doth not feem to be so open to all Believers as before.

I am forry I have so much to accuse my Nationof, that ever since the times of Henry the VIII, they should go about in a maze of Reformation, and not know yet how to get either us or themselves out.

I am not much given to the admiration and amusements of Astrological matters, therefore I will not tell you (plainly) here what * Ptolemy, Cardau, Silen, Alchindus, Elliwid, Roget Ba. * Ginfar Alucon, &c. (ay of us. And yet the sage Guido Bonatus (Zorga. Maasciar Belfier in chief to some Almanack-men) I cannot chuse but give monly called you notice of. This Gymnosophist in the 13 Chapter of his still att Albumazar Atells you that Christ himself was an Astrologer, and made use of balachi) putteth Elections. The same man in the third Chapter of his third Part is our Religion busic to let you know under what Figure of the Heavens you are minder the Domiton of & 3. Indéclaith Koger Bacon) in-

tricatioribus & profundis maxime momentis laborat, propter impeditos illos & motus, & Eccentrum Eccentri. It is indeed like enough to & in one sense, It is good with the good, and bad with the bad. Facit homines ancipitis nature & semper nova excogitantes, qui non quiescunt 6 non aded manifold fun agentes, Ranzovius, Alchindus faith that we are fignified by the Woman-planet, unde Oratoria figuris & picturis decorari folent. What, because you Turks have none? Would the Religion had no more to do with that Planet than fo. Others put us under the Sun. (I think they cannot rell what to put us under very well.) Silen faith that we are governed by the Moon, and the Scots by h. If it be fo, then h is not fo dull a Planet, as R. Bacon took him for, who giveth this reason why the Jews rested upon the Saturday. But as to the first, our Estavid quoteth an old Astrologer to say as much, and with this UNDE, Angli vagi funt & inftabiles,nunc ad fummum nunc ad imum delati, Dift. 8. cap. 1. fol. 42. 2. Probony placeth wounder Y and &, unde impatientes regni, &c. faith he. Cardan addeth that therefore we are a rebellious and unlucky Nation, semper novos ritus Legis & Divini cultus fabricantes, aliquando quidem in melius, but for the most part in deterius, In Tetrab. c. 2 tex. 12. Hali Aben Ragel laith, that he found in an old Book called Andilareprofu, that the Sign of the world is Aries. It is the fame with ours. And it were well that the fashion of the whole had. not less passed away than that of the Divisos orbe Britannos. They did right to call us a people. by our felves, for I think we are like to no body elfe.

But that which I indeed intend to fay to you is this. In the Geographical Refemblances I find that Maginus could liken Scotland to nothing: But for England, 'tis fansied by some to come very near the fashion of a Triangle. I am sure 'tis far enough from a Square, or that Honest man in Aristotle who falleth still

To the Reader.

wpon his own Legs. The Arabick Nubian Geographer likeneth us to an Estrich, (indeed we have digested Iron enough.) But this is that silly thing which leaveth her Eggs in the Earth, and warmeth them in the dust; and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones as though they were not hers, her labour is in vain without sear. And why? Because God hath deprived her of wisdom, neither hath he imparted to her understanding. And yet what time listeth up her self on high, she scorneth the Horse and his Rider.

Indeed if ever any Nation perished for want of Knowledge,

world is a first first for the form of the ones, and reversionally in second of the se

and to nothing ; and for Engang, the factor

we are like to be the men.

NOTES



NOTES UPON SOME PASSAGES OF SCRIPTURE.

CHAP. I.

Also he had them teach the Children of Judah the (use of the) bow: Behold it is written in the Book of Jather. 2 Sam. 1.18.



Strange Parenthesis to all Respects, but especially that of the Bow. Yet so the
Targum reads it, and so the Rabbines constantly expound, Rab. Solomons gloss
is. And David said from henceforth seeing that the mighty in Israel are
faln, it will be necessary that the men of

Judah learn to exercise their armes, and to draw the bow. Devi Ben Gersom saith, that inasmuch as David saw that the death of Saul was caused by his fear of the Bowmen, and that there was none in Israel skilled in this kind of Artillery, he gave order that the men of Judah, (as being the principal men at Armes) should be taught the use of the Bow, &c. To the same purpose R. David, and others quoted in the Celi Jakar, fol. 264, a. & b. And yet R. Isay saith, that Saul and Jonathan taught the sons of Judah the bow, because the sons

of Judah were mighty men, and fit to draw the Bow by the bleffing of Jacob, Gen. 49.8. Where it is prophecied that the hand of Indah shall be in the neck of his Enemies, that is, (faith Chimhi as some of our misemen expound) the Bow. Therefore they take the Book of Jasher to be the first of Moses called Genesis, in which the Atts of Abraham Haac, and Jacob the Jesharim, or upright men are recorded; but especially they take the Book to be Beracoth Jacob, or the Blessings of Jacob. Thus the Jewes.

Though we have wisemen of our own to follow them in the interpretation of the Bow: yet they will appear to be as idle

in this, as in their conceipt of the book.

Is it a thing to be thought that the men of fudah were now to learn the use of the Bow? Twas the common Tactick

practice.

The Hebraism of Bow is like that of Bread: It is named for all other kind of Ammunition. And where's the consequence have that because Sind and Janathan (excellent Archers themselves, for the Bow of Jonathan turned not back) sell down before the Arrows of the Philistines, that therefore the men of Judah should be taught the use of the Bow? But the Coherence is worse. And David, &c.

The Author of the Book bringeth David in beginning an epigedium upon the death of Saul and Janathan, and impediately breaketh him off with an impertment command to the sons of Judaha that they should learn to handle the Bow. And where is it, or why is it that this should be written in the Book

f Falkar?

Therefore Mariana very understandingly stept aside out of the common Road of Interpretation, and considered with himself that the Bow here might be taken for the Title of the song, which cannot be strange to them that will compare this with the granted superscriptions upon Davids Plalus, as Plal. 60. To the chief Musician upon Sheshannian, Pfal. 67. Upon Negraph. Pfal. 50. To the chief Musician Musician Altashieli, e. So here to the chief Musician Kesheth, or the Bow. For to the Text is to be read. And he bade them, that is, the chief

chief Musitians, Heman, Ethan, and Jeduthun, to teach the ignorant people how to sing this Lamentation of David upon the death of Saul and Jonathan. It was intituled Kesheth, or the Bow, because it was occasioned by the Philistin Archers, I Sam. 31. I. But especially respecting to the Bow of Jonathan, which returned not back from the bloud of the slain, as the Song it self expresses. And David could not but remember the Bow of Jonathan out of which that arrow was shot beyond the Lad, I Sam. 20. 36. It was the time when that Covenant was made, and that affection expressed betwist them which was greater than the love of women.

And 'tis said there too that David exceeded, v. 41. And there also fonathan required that this kindness of the Lord should be shewed unto him longer than he lived. And thou shalt not only

whilest yet I live, &c. v. 14, 15.

The Lxx will bear out this Interpretation. The version there is Kai edenunge David for Denvoy of tov on Eash & on lova-Say Toy vidy dute 2) elme To Sichi Eau Tes vies 'Isda, Id's papenta on Bi-CAN TO EDS. [that is] And David lamented this Lamentation upon Saul and Jonathan his Son, and caused it to be taught to the Sons of Judah. Behold it is written in the Book of the Just man. 7 Sothe vulgar. Planxit autem David planctum hujusmodi super Saul & Super Jonathan filium ejus, & pracepit ut docerent Filios Judah planetum ficut scriptum est in libro fustorum. And here 'tis plainer yet that David commanded to teach the Sons of Judah this Lamentation, 'Tis true the late Editions of this Translation have shifted in the word Arcum instead of Plan-Trum. But in the ancient Manuscripts it is so as I have quoted And in the Elder printed copies 'tis Arcum, but in the Margin only which afterwards crept into the Text, if I may call the Translation fo.

Therefore also by these two great Authorities that which the Sons of Judah were commanded to learn was not the life of the Bow. But the Bow, as its originally set down, that is, a song of David so called, or this Song of Lamentation over Saul and Jonathan. And this is that which was written in the Book of Jaker. Why this Book was so called, or who

B 2

was the Author of it, I cannot tell you. That it was not the first of Moses (as the Rabbines would have it) is ridiculously plain, Tolephus hath let us know thus much that it was a Record in the Temple, and you must not think it hard if it be lost to us as yet, you shall hear more of this hereafter. It is quoted twice in Scripture, here and fost. 10. And if both places be confidered, 'tis to be judg'd that nothing was recorded in this Book but Memorials of this kind, and which is more to be noted, they were metrical too. The place in foshua put to this here maketh it clear. There it is quoted out of the Book of Fasher, that the Sun stood still in Gibeon, and the Moon in the valley of Ajalon. This Quotation is a plain Canticle. Chimhi cometh fo near to the matter, as only to make a doubt of it. But the thing is certain, It is reckoned among the 10 Songs by the Mechilta an old Commentary upon Exodus to the 15 Chapter. The 4 is that of Moses before his decease: and the 6 is that of Deborah and Barak, and this of foshua is the fifth. I would fay more of this had not the learned Masins prevented me upon the place, fosh. 10. 12. This is enough to shew that the Song of the Bow might, but the use of it could not be set down in the Book of fasher. It is certain that this command of David to the Children of Judah, is not delivered in Meeter. Indeed matter of that kind was no fit subject for a Song. And now 'tis come to Tyndalls turn again, for the New must be corrected by his Old Translation. He rendred thus, And David fang this Song of Mourning over Saul and over Jonathan his Son, and bade to teach the Children of Israel the Staves thereof.

Here I may note something more, and I marvail at it too, that the vulgar Edition hath one verse over and above in the Canticle of the Bow. Considera Israel pro his qui mortui sunt, super excelsa tha vulnerati. It seemeth to pretend as if it would translate the first verse of the Song; but that's done, and better too, immediately in the next, Inclyti Israel super Montes tuos interfesti sunt. Quomodo ceciderunt fortes? I found it so in some of the written as well as the printed Copies: And yet I think Arias Montanus did better to leave it out, than some others since

fince to keep it in. It is plainly void and supernumerary, and an escape not sit to be accounted upon the Sageness of that translation.

CHAP. II:

Why our Saviour said not Jehovah Jehovah, but Eli Eli, (as Saint Matthew) or Eloi Eloi, (as Saint Mark) in that great case of Dereliction.

Por the variety of Reading, the Criticilm need not be done over again. According to the Syriack translation of the Psalmes, Saint Mark might as well set it down Eloi Eloi, as Saint Matthew after Davids Hebrew Eli Eli, 'tis all one. My God, &c.

To the Respect of the Question we know already that the greatest enterviews 'twixt God and man pass especially upon the termes of these two Attributes Mercy and Justice, where also it will be something too, to observe how Mercy rejoyceth

against Judgment.

The Hebrews note, Quando egreditur sententia ad Clementiam, &c. That in all proceedings of God with men concern'd in mercy and loving kindness, he chuseth to be called by his great Name Jehovah, as to Moses in the Clift of the Rock, Jehova Jehovah. The Lord merciful and gracious, slow to anger, &c.

But as the same Doctors observe, Quando egreditur sententia ad justitiam, &c. In any process of Justice and Judgment, &c. he alwayes stileth himself Eloah or Elohim. So the matter will be to distinguish of the use and dignity of these two names as

to this purpose.

Jebovah is his proper name of his own Imposition, and incommunicable to any Creature, of what Rank or Quality soever: a Name of such immoderate Reverence amongst the oldest Jewes, that it was forbidden to be written right or pronounced at all in this world, but by the High Priest, and but in

one place, the fanctum fanctorum, and but at one time of the

year, in the day of expiation.

And (which is more to the purpose) only in one case, which was that of Benediction, when the Blesling and Goodness of God by the holy intervention of the Priest was to be derived down upon the People.

At any other time or in what place foever for any man of Israel to presume to utter this Name was more than death by the Law, as by a report of theirs in the Talmud in the case of

Teradion's fon.

And as it would feem to be by the Jews, our Saviour might not himself make use of this Name in kind: for after their malicious rate of Tradition, they hold that he did all his miracles by the Paraphrasticall Tetragrammaton, or Shem hamphorash (as they call his Name at length and in other words) and this way of Enunciation they say was cut into his feet, and produced as occasion served, as to cast out Devils (by a known Recess of the black Art) through him that is the Prince. And to exalt and make up the Legend they can afford his mother (the blessed Virgin to us, and very well spoken of in the Alcoran it self) no better language than that she was a cunning woman, and brought this kind of Legerdemain out of Egypt.

Elobim (faith a great Master in the Language) Nomen divinum à Judicio, quasi Deus Judex, though I think he translated this sense rather from the use than the power and Original of the word, which retained (as many other) in the Arabick, though not in the Hebrew; reacheth not to this meaning directly, (and yet not unfitly) for there it signifieth first for power and force, and nothing could more properly make up the Judge of all the world in words, then such as were derived from a sense of Omnipotency. And to this the Scripture bear-

eth witness and correspondency enough.

Now this Name of *Elohim* is not proper to God, but common to him with the Creature. The Angels are called fo, *Pfal.* 86.8. Men are called fo, (the Judges especially) *Exod.* 21. 6. I Sam. 2. 25. Nay and the false Gods too. Johna 23. 16. The

Elohim.

fum

fum is, that the Name fehova was of higher Import and estimation, than that of Elohim. Also that in addresses of mercy and loving kindness God was pleased to be called rather by the former, but in those of Execution and Sentence by the later.

Therefore our Saviour (in the case he was) cryed not Tehova, Jehova: (much less Father, as at other times) but Eli Eli, or Eloi Eloi, My God, My God: as naming the Judge of all the world, and doing the extreamest right upon his own Son treading the Winepress alone under the person of all Mankind.

CHAP. III.

סר בית עלריה or למנים or נית עלריה

And he shall shew you a large Upper Roome, &c. Mark, 14. 15. The Upper And when they were come in, they went up into an Upper Roomes. Roome, &c. Act, 1, 13. Whom when they had washed, they layed her in an Upper Chamber, Act 9,37. Then Peter arose and went with them, when he was come, they brought him into the Upper Chamber, v.39. And there were many lights in the Upper Chamber, where they were gathered together, &c. Act, 20.8. And there sat in a window a young man named Eutychus, &c. v.9.

The Latin turneth it Canaculum, for that the Fashion was to super dine in these Opper Roomes. But that is the Ro-Mark 14. 15. man fashion (and not that neither.) The Jews ear no Supper here but that of the Passeover, (as the Christians afterwards that of the Lord in the same place.) It was their Beth Tephillah, or private House of Oratory in the upper-most part of their Dwelling Houses.

The Disciples therefore being returned to ferusalem from the Mount Olivet arishnour els no weegon, went up into an Opper Roome where they continued all with one accord in prayer and

Supplication, Act. 1, 13, 14.

37. 4.

A Syriack Scholiast upon the place, saith, That it was the Scholiaft. Syiack M. in Att. same (upper roome) in which they had eaten the Passever.

Apostolor. in It was fo truly an House of Prayer, that by some it is taken Arch. Billioth. for an upper Roome in the Temple it felf. For so it may feem Bodleiana. by the former Treatife. (Ch. 24. 53. x, noar Samura's in The isea. Ludovic. de Dieu Animad. &c. And they were continually in the Temple.

in Act. c. 1.13.

And an Arabick Geographer findeth this upper Room in the Geograph. Nu-Temple of Sion, where yet (faith he) the Table remaineth, upon bienf. Clim. 3. Par. 5. p. 113. which our Lord did eat with his Disciples, and that it useth to be (olemnly visited upon the Thursday, meaning (as I think) that before Easter.

> I added this to De Dien's note because it seemeth to bear up towards his meaning, but it is not to be expected that it should

prove to in the Recess.

I can tell that the Second, as the Former Temple (1 Chron, 28. 11.) had its ὑπερῶα or Upper Rooms, and those too of religious use, but not of this kind. Judge of the rest, by one of the lik-

est, and yet nothing at all to this purpose,

The Code Middoth maketh mention of an imgaor or Upper Room in the fecond Temple, the Western wall whereof was let Talmudin Mid- in with holes into the fanctum fanctorum, &c. But it followeth in the Mishna, that the use of these was (when occasion of redoth. c. 4. fol. paration should require (as the Gloss there) to let down the workmen by ropes in Chests into the Sanctum Sanctorum, &c. that they might not feed their eyes ('tis the expression of the Text) with the sight of that Prefence there.

> To speak it after our own rate. Such profane and common men might not enter by the doors, nor be fuffered to fee any

more of that holy place than they were to mend,

As I will not deny, so neither will I charge any Superstition upon this practice, but when I compare their extreams with ours, I can be forry to think that instead of Holiness upon Aarons Brestplate, we are now about to write filthiness to the Lord

But as to the matter of the Upper Room, when it shall come to be considered what an inserior of the kind we speak to.

is to be, it will be besides expectation that any such should be

found in the Temple.

Therefore notwithitanding the learned likelihood of De Dien's conjecture, it must pass, that this Upper Room into which the Apostles went up (Act. 1.13.) was appertaining to some private house; though whether that of Saint John the Evangelist, as Enodius delivered, or that of Mary the mother of John Mark (as others have collected) cannot be certain. The Disciples indeed were dameris in The lego, continually (that is daily) in the Temple. Act. 2.46. Not all the day but at the hour of Prayer, or wear this wesorwais. Att. 3. 1. At other times. and especially for the Breaking of that Bread, that is the Eucharift (as the Syriack) or distribution of the Body of Christ (as the Arabick) they met together, en ungegous, in thefe upper Rooms, Act. 20, 7. which could not possibly be in the Temple, for it was not at ferusalem. They continued daily with one accord in the Temple (but) Breaking Bread red Torson from house to house, or as the margin there is, at home, Att.

And now to reflect upon the word, that meaning which is

intended, this is to be remembred,

That the Jewes were bound to worship in the Temple, towards the Ark, without the Temple, towards that, or at least towards the place, whereabouts that was, at what distance soever.

It is noted by Casus Effendus in his Commentaries upon the Alcoran to Sura tol bacara which is the second Chapter, Cas. Effend. where he saith that the Nazarites (as he calleth us Christians) Com. ad Alcorans for the sense towards their Countrey.

The Canons for this out of the 2 Chron. 6. are set down ding Bib. Bod.

by the Falmudists in Beracoth Cap. 4, fol. 30, a. Maimon in Halaca Tephista Cap. 5 fol. 42.a.Orach chajim Num. 94, Shulehan

Aruch Num. Eod. fol. 40.

And the rule is of a strict requirie, for the Missiona saith that in case a man, at the hour of Prayer should be riding abroad upon his Als, he must alight, if that may be not if not, yet he must turn his face toward the Sanctuary miss like manner he that is carried

carried in a Chariot, or in a Ship at Sea. And if he cannot turn his Face, he must turn his heart toward the Sanctuary, Talm in Berac, Cap. 4, fol. 28, b. Maim, in Halac, Tephil.

C. r. Num. 3.

And therefore the Reader is to be advised of that passage in a learned Author, where he telleth that though it be more than he know whether the fews bury their dead (as we Christians)

towards the East, yet he is sure they pray that way. 'Tis true they Schickard de Fure Reg. Heb. do fo, but no otherwise than of those in these parts which lie West of the Holy Land, And so their own Rabbin is to be un-

derstood, where he faith, Dalla parte di Oriente è posto un Arca Leon Midena Ge, that the fews fet their Ark in the Eastern part of their

Riti Hebraici Synagogues.

di questi tempi He treateth of the modern uses of the Hebrews, according Part. I. C. 10. to which they are to have a little Cheft imitating as much as it may the falhion of the old Ark, in which they put the books of the Law, and do their devotions towards it. This Ark they therefore always let in that part of their Synagogues which pointeth towards ferusalem, so that those in Italy, as any where else in these Western parts, were to place it towards the East.

Johan. Baptiff. Bellus de Templo Augulari. C.9. pag. 164.

Hifter. de gli

Num. 3.

And for him that faid that the Jews within Solomons Temple, worthipped towards the West; but without it, towards the East. Tremember such a Proverb in the Arabick Centuries, That the errors of wife men are so too; but if I grant him that this was learnedly, I must tell him too that it was (indufirioufly indeed enough and) fufficiently mistaken. Solomon's Temple I know was fet towards the West, and I know for what reason too, and that the Worshippers within the Temple retirned that way, nor towards the West, but towards the Ark which was placed at the West end of the Sanctuary. Without the Temple they worthipped towards the Temple it felf, and according to their distance of abode, towards the holy City. or however towards the holy Land: meaning still the Place where the Arkway. And to this rule what foever where foever they lav as concerning this matter, is to be elacted.

Now the better to accommodate this rire of Devotion, their

private

private Oratories were appointed in the uppermost Contignation of their Houses, called therefore by them Thy Alijoth from Alab to go up, which the Greek well rendred (and from them the Authors of the New Testament) inegua, upper Roomes, so the Syriack and Arabick have rendred or rather expressed, for they do it for the most part by the same word. And so the Original ought to have been turned Dan. 6, 10, feremie 22, 13, & 14, and elsewhere. I say not simply Chambers. as we do it, but upper Chambers.

Here (ashereafter) I forbid any quarrel against the grave

and learned interpreters of That book,

The work was usque ad invidiam aliarum gentium elaborata versio, as one said that understood it, Yet to shew us how Drussus. unprofitable we men are when we have done all, the Jewes fav that God himself when he made this World, purposely left one part unfinished, 'Tis old Eleazar's Tradition in the Zohar

הפנת צפרן לא נמרה he left a hole in the North,

Now then for the Notation of the word, insens faith Enfathius is from the Lacedemonian La, for fo they call Ta urfo. Eufath. in Ni. ea wir diungator, the uppermosts of their Houses imenor (faith ad. .. Moschopulus dunque to up' étres quodounquener à mis Africas demess de perus, is a Room built upon another Room, &c. And he Molisopul. interpreteth imegor by Aines, as Hefychine doth Aines by im gedur ?. 138. goor. nainat, and imegor by aronor, as the upper Room is called Mar. 14.15 Luke 22.12. So that the Greek account of this word is the very same which the Hebrew Grammarians give of their לפי שארם עולה בחם Alijoth, they are fo called faith Kimki בי שארם עולה because they are to be gone up to by ascents, as being in the uppermost parts of the House,

And the 'Arojear in the Gospels is the very same with the impoor in the Att, chap. 1. The very same upper Room (If the Scholiast I first mentioned hath observed rightly.) However, the feveral words fignifie the same thing, and so the Arabick and the Syriack have translated them, and in both places, by

the very Hebrew word it felf, Alijah. Now you shall see how all this holds.

Daniel the Prophet, after the signing of the writing went in-Dan. 6. to.

rab. Mi. in.

to bis houle, and his Windows being open in his Chamber (his upper Chamber it flould be) towards ferufalem, he kneeled upon his knees three times a day, and prayed, and gave thanks to his God, &c.

The Greek is, Kai ai Dueldes avewy usvau autos en Tois i aspedous va-

τέναντι Ίερεσαλήμ.

Upon this practice of Daniel in Bubylon, the Talmudifts ground that Canon in Beracoth, That no man tray but in fuch a Talm, id Berne, Room, Shejesh bo Challenoth, which bath Windows or Holes in

c.5 fol 31 a. & the Wall, opening towards the Holy City.

And Benjamin Bar Jona faith, that the Jewes of his Time in 34. 6. Babylon went to Prayers מות ועליוה רניאל not only in their Synagognes, but in this very upper Room of Daniel. It was anold stone-house, (he saith) and that it was built by the Pro-

Fuchafan. fol. phet himself, &c. Bar fona died in the year 933, of theirs, that 131. Temach

is, 1173 of our Computation. David. fol. 55.

It shall be plamer yet by this Tradition in Tobit.

Sarah the daughter of Ragnet, in diffress at Echbatane, is faid to have gone up אל עלייה אביה into her Fathers upper Room (To some Hebren Copies of that Book) and that there Tobia versio A fie prayed, &c. I mee with an Arabick Translation which rendreth מצת אלי כצנט ביתהא ולמתכל &c. that The ment

Arch. Bodkiar into the Bed-Chamber of her house, and did not eat, &c. Author understood not the Place.

> But the Original Hebrew (fo the Jews Edition at Conftanrisople, reprinted afterwards, and translated by Paulus Fagius. is taken to be readeth thus, That the ment up into her upper Room, and turning her Tolf 1777711 towards the window, the prayed. and faid, &c. which the Greek very well rendred (as that in Daniel) meis Ti Sueid, towards the window or hole in the wall which opened rowards ferufalem. And though the Greek) expedifieth now that She ment up, yet it plainty faith, that the tame down in the waspens out of her Father's Upper Room faith the Hebrew of Minter's Edition, The Greek is in its inspose advis, out of berown. The Original Hebrew is out of the upper Room in which she had prayed in brow wordsH yror son

Note here that in fleath of the Greek west the shell the Hebrew of Manfterr Edicion is that The prayed Dun 1387 Before the Lord, that is, towards His Sanctuary at Jerusalem, where the Shecina sate. And therefore these or this Hole in the wall, (it was commorly but one) is called in Jeremy the Prophet, Gods window, Chap. 22. 14. Wo unto him that saith, I will build me a wide House and large Chambers (it should be Opper Chambers, and so v. 13.) and cutteth him out Windows (it should be My Window, as the Margin confesseth) and it is sieled with Cedar, and painted with Vermilion. The meaning is, that if a man ('twas spoken of a King) shall raise himself up a vast and stately Pile of Building, and proportionably erect an Opper Room to my honour and Service, and cut me out a Window opening towards the place of my Sanctuary, and siele it with Cedar, and paint it with Vermilion, yet if this be done by oppression and unrighteousness, Wo. to the man and his magnificence.

Here we may give to, and take light from Petronius.

He calleth this Window or these Holes in the Wall, Summas Co-Variar. Lestion. it auriculas. The uttermost ears of Heaven, as the Learned Petitlib. 2. c. 1. hath almost observed before me.

Judam licet & porcinum Numen adoret, Et Cali summas advocet auriculas,

The Jew though that the Swine as God he fears, And prayes as far as utmost Heaven hath ears,

Petronius meaneth it especially of their Prosencha (Houses of prayer without the Towns) the respective walls whereof were bound to open towards ferusalem, with such Holes as these. But the matter commeth to the same.

But wholly to affure the meaning of the word in some and moreover to make good this use of these Opper Rooms in Saint Lukes own time, Receive this Tradition of the Elders out of the Code Beracoth. Directly the Code Beracoth of the Code Beracoth of the Code Beracoth. Directly the Elders Tolmud in Endeliver that the Son of Gamaliel (that Gamaliel at whose seet omendin Beracoth Paul was brought up) mas sick, and he sent two of bis 6.5 sol. 34th. Disciplet to R. Hanina Ben Dosa to gray to God for him, so the Con as he sam them, To the Con as he sam them, To the Code of the code o

Milbna.

Talm, in Rof.

a. Gemar . Tal.

fol. 48. a.

unto his Alijuh, or Upper Boom, and there prayed to God for mercy upon the Sick man. When he came down again, he faid unto his Disciples, Go your way, for the Feaver hath left

bim. &c.

It is a further argument of the Separation and Sanstity of these Upper Rooms, that the walls of these were counted fittest to be hung and written upon with the Tables and Figures of the Moons Phases זורות לבנה שורה של השל הלה The Same Rabban Gamaliel had Pictures or Similitudes of the Sun and Moon in Tables, and upon the Walls of his Alijah or Upper Room, which Haffan.fol. 24. he shewed to the Countrey People, and asked them whether it apin Aved, Zara. peared thus or thus. For example, two men faid they fam the

Moon, &c. From the Moon (faith the Son of Sirach) is the fign of Feasts.

Leon. Modena. De gli Riti Hebralci di que. Ai tempi. Part.

The Civil also, but especially the religious part of the fewish Calendar, was concerned in these Appearances of the New Moon, the Reports whereof were made by the Countrey Peo-3.c.2. Num, 2, ple. And of these the Sanhedrin was to Judge, especially the Prince of that Court, as Gamaliel then was, He shewed the Countrey men the feveral appearances of the New Moon, which were painted upon the Walls of his Upper Room, and asked them whether it looked fo, or fo. The answer to this he examined by his Tables which shewed him the Place and aspect of the Moon to the Sun at that time, and according as these agreed it was judged for the Neomenia in the Beth facent, or great Court (fo called) in ferufalem, Roft, ha-Bax, fol, 23.

Therefore as to confess the religion and solemnity of this purpose, these Tables were disposed of in the most holy Place,

or imegor of the Rabbans House,

It will ferve my turn in something which is to be faid here-Tab. Afron. after, if it be added here that the Mahumetans go by the like Marocchenfes, manner of Lunarie Calculation. Albategni faith, that the obser-Tab. Cas Cy-varion of the Moon's Phasis is principal to their Tarick or Ca-M. S. in Architendar; the Rules and reasons whereof are set down by Alphra-Land Bibl Bid ganes, The Marocco Tables, and shofe of Alkas.

It

It is observed already by the Learned Scaliger, that this is the reason why these Worshippers cause the Crescent or Figure of the New Moon to be set up up on the Spires of the r Moseques, or Mesgids, as we the Cock upon ours, Scalig de Emend Temp. They set it upon their Ships too instead of the Heathens Castor and Postex. Indeed it is the general Cognisance of the Grand Signiorie, and it is common to the Persian with the Turk.

But (to come to the imiser again) Note one thing more
yet: The Hebrew Sages call their Wilemen בני עלייה
Conaculi, or Sons of the Opper Rooms, as in an Old Say of theirs
in Succah. R. Jeremy said that the tradition of R. Simeon Ben Jo-Talmud.inSucchai און בוי עלייה והן מועמין
I beheld the Sons of the cafol. 45. 0.

Upper Room, and lother were fem.

The Gloss there is שבני עלייה כת חמקנלין בני שכניה that the Sons of the Upper Room are the Company of those which present themselves before the Shecina or special Presence of God in the Sanctuary. Which will amount to this, that the Company of those which look out of Gods Window in their Upper Rooms, towards Jerusalem are but sew.

The Learned Maimon in his More maketh the Proverb to More Nevoch. mean for the rareness and Scarcity of Wise men. Hinc dicitur Part. 1.c. 34. expresse (saith he) non multi Sapientes sunt, & buc pertinet il-fol.22. b. of Alud Rabbinorum nostrorum. Vidi silios Conaculi & erant pauci, ben Tybbons nam plurima sunt que nos à persectione arcent & detinent,

Ġς.

It is easily reconciled to the Glos. There is no fuch diftance betwixt true Prudence and Prayers. Indeed the Beginning of this Wisdom must of necessity be. That fear of the Lord.

And so it is proved enough that the Upper Rooms in Scripture cannot be taken any longer in the Roman sense, as by U. ff. De his qui pian in the Law, where the Inquilini or Inmates are charged, ffud. veldejec. That no fire come to pass by their negligence, praterea mt a-Si. fil. fam. Dr. quam unusquisque in Canaculo babeat, and moreover that they offic. Prafed. be all provided of Water in their Upper Rooms: thus indeed it visit. I. Ram. was vilissima pars adium—— Et rarus venit in Canacu-vam.

la miles, but not apostolis ut peregrinis ac fortuna tenuis tributa, let out to the Apostles, as Strangers and men of low condition,

Heinf. in Ad. &c. as the Learned must observe no more.

It may be noted out of Varro and Vitruvius, that the Ancient Roman Houses were of one onely contignation at the first, Sedin ea majestate urbis & Civium infinita frequentia, faith Vitruvius, but when the (ity grew to that height; by the infinite increase and confluence of People, they were forced to raise up higher Stories, altitudines extructas crebris contignationibus coassatas (so it should be read, not coaxatas, as Philander hath let it pass) & conaculorum summas utilitates, &c. And fince the Citizens began to go up stairs, they thought it more agreeable to their State and glory (it holdeth still) to have the dining Room above, than below in the Area plana, as Vitravius callethit. Now Varro noteth moreover, that fince this fashion of dining above came in, omnia superiora domus, all the Upper Rooms what soever were called Canacula, though this was the first, and proper name, only of the fecond Story where they used to dine. Which justifieth that Translation of the Vulgar, Att. 20.9. where for the Greek Emou 200 98 reinizou. the Latin is, decidit è tertio Canaculo. So that the Lowest Room also might be called Canaculum. But the word Canaculum in the most usual and latest Roman sense is still meant of the Garret or Cock-loft as we call it, which was indeed the most contemptible part of the house, and of no better use than to be hired out to very ordinary and common people. To fay the truth, they were but ordinary men that let them out, for the Conductor in the Law is faid Conaculariam exercere, But to the purpole, Canaculum in this fense is no where in Scripture (fearcely any where else) called imgwor. It is so called indeed in the Jus Orientale (and twill trouble you to find it elsewhere) for in the Glosses to the Basilica, imgwov is said to be, το ανωθεν καπωσκευαθεν το μιδωθέντ Φ εδάφες οίκημα, a houle built up upon a hired ground.

So that (which is the sum) the word Canaculum in the fall sense hath no reflex upon dining or supping, neither can it at any hand render the word ingoin in Scripture. These

Roman

Architellur, 2. c. 3. Roman Cock-lofts were no fit receipts for an hundred and

twenty people, Act. I. 15.

If these things agree not with the Annotations in the New Model (they call it so themselves) it will not be my fault, and in my imputation I would not have it too much to be accounted theirs. To the Ανώγεον in Saint Mark 14. 15. (which I told you before, is the same with the ὑπερῶον in the Asts) they say.

The Greek word signifieth that part of the House which is highest from the ground (so far they are right) to what use soever it be put, but because they used to sup in that part of the

honse, they called it a supping Chamber.

But because they did not use to sup in that part of the House,

therefore that must not be the reason.

To St. Luk, 22. 12. a large upper Room their note is, which they were wont there to have, as for entertaining of Strangers, so especially for the Passeover.

The [Especially] was well put in.

I do not wonder at the mistake how great soever, for unless the right sense of integration had fallen into their wayes it could not be expected, that they should have done much better then they did. Only it soundeth not altogether so well, that the same place should be so prophanely put to it as to serve the turn in both capacities.

There is some difference betwixt entertaining of passengers,

and Receiving the Communion.

But (to go no further aside) the upper Rooms in Scripture were such as I have said, places in that part of the house which was highest from the ground, set apart by the Jewes for their private Oraisons and Devotions to be addressed towards Solomon's Temple, or the place of that, which for the Consecration and convenience of Recess, the Apostles made use of in the Christian way.

Contrary to this as it may feem to be, Peter is faid, to have gone up not is πύστερῶυ, but ἐπὶ τὸ δῶμα Φεστίνξαιδς upon the house top to pray. Alt. 10.9. Here if I would take it, as Saint Hierome doth, Dan. 6.6.10. and Erasmus, Mark 14. 15. I need

not to doubt any further, for δωμα and ὑπερῶον are all one to .
them. And so the learned Master Meade took it to be, and

faith that the fignification is ex usu Hellenistarum.

I do not think it will be found fo. I am sure that in Scripture δωμα is expressely distinguish t from δια 2 Sam. II. I3. and from δια Matt. 24. I7. And from δπερώου 2 King. 23. I2. where it is said, κ) τὰ Δυσιακίεια τὰ δὰ τὰ δώματ 💬 τῶ ὑπερῶυ Αχάζ, That Josia brake down the Altars which were on the top of

the upper Chamber of Ahaz.

But Peter is faid to go up on to Saua. It will not be proper to fay, that he went up upon the upper Room, It should have been es or es to Supa. But Peter went up upon the house Top. The Saxon is beene prop the Roof of the House. So the Syriack, the Arabick is the plain Roof as the Tops of their houses were made. Peter was now at Joppa where he lodged in the house of one Simon a Tanner, the state of which place it feems would not hold out for an upper Room of the religious kind. For want of this he made use of the house Top. If there had been an insection there, he had gone up into that, as Saint Paul did at Tross, Att. 20. 8. and Saint Peter also at the fame City of Forna, but in a house of greater note in the case of Tabitha, Act. 9. 37.39. for of both these மாவும் I mean to make good. that they were of the same kind which is here noted upon. And for that at Troas, it is plain, for there were many Lights in the upper Room, the Disciples were there gathered together, and there Taul preached. It is more to be noted, that the voung man fate on this sveis . in God's window, and fell down from thence, (as Ahaziah once 2 King. I. 2.) It had been God's before, but was now out of Jewish Reverence and observation.

And for that of Joppa I take this course.

Tabitha was fick and died, and when she was washed they

layed her in an upper Chamber.

The Mahumetans to this day, when they have washed their Dead they dispose of them in such a place, where they may be layed out so as that the Face and Feet may most directly be turned towards Alkibla, or the Temple of Meccha, as their Sharach

Sharach Almenhag, and Hali Ben Moses in the Rythmical Rituals Lib.

Arab. MSS.in

Arab. MSS.in

He that knoweth but as much as any man might do, of their Arch. Laudin. manners, cannot deny me but that the outlide, and Ceremonial part of their profession, was altogether transcribed of the Jewish Platform.

The shortest way to tell you this (besides the Lunary calculation spoken of before) is in the matter of their Kibla.

This word signifieth to them (as the same word in the Hebrew doth) no armaiaeror, any thing that is before or over against, from thence they call the place towards which they worthip Alkibla. The Kibla.

They first of all (saith Ibn' el Sahan) worshipped towards the Temple of fernsalem, afterwards, (as now) towards the Temple of Meccha, &c. And this the same Author calleth, The El Sahan Hist.

changing of the Kibla.

Now this very thing is a case of the Kibla or term of adoration, which is fully concerned, not only in the whole frame of outward worship, but also in the situation of Temples and Position of the Dead. But for this I remit you to another Tract which wanteth not much of my last hand.

Seeing therefore that the Jewes and they had once the very fame Kibla, and now have the fame by imitation, that which is

pretended to, is of easie consequence.

I infer upon this, that it was an old Jewish funeral rite to carry up their dead bodies (after they were washed) into such a place where they might best compose them in the religious

posture, with their Face and Feet toward ferusalem.

Therefore the upper Room into which Tabitha was carried up, was the interpolated up that the had been derried up thither to this end that the might be placed toward ferufalem. The Rites of her Funeral were now to be Christian. It was to lay her out to that her Face and Feet might be turned towards the East, which might be in that upper Room, for ferufalem was East from Joppa.

I was forced for the prefent to make use of this way of proof, because I could not be fully enough satisfied as concern-

El Sahan Hift. Arab. MS. in Arch. Laudin.

bienf. Clim. 2.

ing the lewish Rite in the position of their dead. Schickard coneffeth he knew not so much though he liv d amongst them. And their own Rabbin faith no more than that they lay out a dead

Les mod, degli Corps, co piedi verso la porta dalla camera, e una candela da capo Ris, Heb, Part, di cera posta in una pignata di cenere, with the feet turned towards the Chamber door, and a wax Candle at the head put into a 5. C. I.

pot of ashes.

But what foever the modern practice is, the ancient must be to bury towards ferusalem. Though I have no authority for it other than this Mahumetan imitation, yet it must be true upon course from the Kibla, for all professions buryed towards the place they worshipped, as in the Tract I referred you to, I shall be able to let you know.

In the 18 of the Act. v. 22. It is faid that when Paul had landed at Casarea, and gone up and saluted the Church, he went

down to Antioch.

The learned Master Mead collecteth here from the word avaga's that the Apostle went up into an upper Room, the rather because (as de Dien hath noted already) the Ethiopick rendereth it Et descendit Cafaream, & ascendit in domum Christianorum. & Salutaviteos & abiit Antiochiam. That Paul came down to Casarea, and went up into an house of the Christians, and sa-

luted them, and departed from thence to Antioch.

This Collection I confess to have very much of the felicity of that mans usual judgment in the Scriptures. But the context requireth us to another fense. Paul had now newly been at Ephelus, where he had been much importuned to make a longer Itay in that place, but he bad them farewell, faying, that he must by all means keep the next feast at Jerusalem, but that he would return again unto them, if God permitted. So he sailed from Ephe-Geograph. Nufus and came down to Cafarea. It was the Cafarea Stratonis, and his fafest passage to ferusalem. The course by foppa had been a

part. 5. Sed Rexlibera- shorter cut, And this fafo or foppe is called by an Arabick Ge-Itate at Sump- ographer, The Haven of Ierusalem, but a very dangerous one; tibus devictus which was the reason which most of all moved Herod to repair natura, Cc. Foseph, De Bell, the old Haven at Casarea, though at a vast expence, and with as

Fud, lib. 1.c. 6. much violence as Art could force upon nature.

Paul

Paul therefore having landed at Cafarea, went up, so the Arabick and the Syriack explain the Greek, that is, he went up to Hierufalem, as the word dracas in the Greek suggesteth of it self, for to say no more in such a case than that he went up, is to say, that he went up to Hierufalem. So some Syriack Translations read it: otherwise I understand not what Tremelius could mean by his putting in the word with this note upon it, quadam exemplaria non habedt nomen Orisbelem. It is to say no less than that

fome Copies have it.

I do not find it in the printed ones, nor in some manuscript Copies of good note; If it were not at all to be found, it is necessary to the sense of the place, and therefore ought to be supplyed, or at least understood. For it cannot be suspected, but that the Apostle did go up to Ierusalem at this time, for he told the Ephesians that by all means he must, and no man can devise how it could be otherwise done than from Casarea, for to depart from Casarea to go to Antioch had been all one as to go back to Ephesias, and so to go by the same place to Ierusalem, unto which he promised in his return from Ierusalem to come again if God would.

There are yet some places of Scripture which fall within the present consideration. As the 1 King, 10.4. 2 Chron. 9.4. where we translate it in both places the ascent of Solomon, though in the latter expressely it should be his upper Room. It is noted there (as those in Ieremy) for the most admirable piece of Workmanship in all the Kings House, and reckoned therefore among those rarities which so amazedly took with the Queen of Sheba, though notable not only for its own structure, but also for that samous Ascent by which he went up out of this

House of Prayer into that of the Lord.

So Pfal. 104.3. God is faid to lay the beams of his Chambers (it should be his upper Chambers) in the Waters. The Saxon

translated it rightly | a uplacen.

Indg. 3 10. Eglon the King of Moah was sitting in his summer Parlour, or Parlour of cooling, as the margin there. And yet the Hebrew word is Baalejah, in the upper Room, in Canaculo refrigerii, as others truly.

2 Sam. 18, 33. The King was much moved (at the death of Abfalon) and went up to the Chamber (the upper Chamber it

should be of the Gate) and wept, &c.

It is faid also that a great woman of Shunem, made a Chamber ('tis an upper Chamber there) for Elisha the man of God, furnished with a Bed, a Table, a Stool, and a Candlestick, &c. 2 King. 4.8.

And the Widow woman of Sarepta provided that other man of God such a Chamber (an upper Chamber that should be too) where he layed the Child upon his Bed, and cryed to the Lord and

(aid, O Lord my God, &c.

It is said moreover, that the King Hezekiah, lying sick, upon

his bed turned towards the wall, and prayed, &c.

To these Readings, it may be noted thus. That the word Alijah, doth not always signifie in the principal and religious sense, but when it doth so, it is always set down absolutely. Otherwise if it be meant for an ordinary upper Room, it is most usually expressed with a note of distinction, as the Canaculum porta or upper Room of the Gate, 2 Sam. 18. 33. The Canaculum refrigerii, or cooling upper Room, Judg. 30. 10. the Canaculum parietis or upper Room of the Wall, 2 King. 4. 8.

And it may be perceived moreover, that besides the com-

mon seggior of the House, the Bedchambers also, especially those of the Prophets, were bound to be (as much as they might) of the same kind with these upper Rooms, and opening towards ferusalem. The case of a sick man (besides others) layed a necessity of Devotions here too, and therefore these also were to have their prospect toward the Holy City, or if that could not (it could not always) be, then respect was to be had of that Wall of the Room which pointed towards the Temple. Therefore the King Hezekiah turned himself towards the Wall and prayed. fonathans Targum rendreth it towards the Wall of the Sanstuary, meaning (saith Abrahaniel) the Western Wall where the Ark stood. All this is true, but the immediate sense is that the King turned towards that wall of the Room which pointed toward the Ark which stood under the Western Wall of the Sanctuary.

Don.Ifaac Abrahan, In Ifai. 38 • 2 • Tis possible this Wall might be written upon with some title of Reverence and Remembrance; for the Jews to this very day inscribe their walls, with East, West, North, or South, according as the holy Land lyeth from the Countrey where they are, only to put them in mind of that Coast, towards which they are to worship. So the Jews in the West, as Italy, Germany, &c. write min Mizrach upon their Walls, that is Oriens, because ferusalem lyeth East from them, as the learned Schickard hath observed, and their Menasse Ben Israel answered me by Letters.

Whether or no this kind of Opper Room for this reason might not be called Canacalum Fir, or Parietis, The wall Opper Room, I would not so presently resolve, though I know it pretendeth much better then the received meaning.

Once more, Herodotus telleth that when Sennacherib the King of Assria came out against Egypt, Sethon (who had formerly been a Priest in Vulcan's Temple, but was now made King) being reduced to a very hard condition, by the revolting of his men, retired himself in Canacidum (so the tranflatour) into an upper Room, and there lamented his case before the Gods. The success was that the Asyrian forces were fuddenly and totally disappointed by an Army of Mice, to the memory whereof, the Statue o' Sennacherib was fet up in Vulcan's Temple holding in his hand a Mouse, and saying these words es eut ris ogéwe dutesins est. He that looketh upon me let him learn to be religious. This put me upon the confideration, whether there might not be some such use of the Hebrew ingewor in the Egyptian way. But I did not find that any matter could be made of this, more then a mistake in the Translation. The Greek is that the Priest went up is to ulacego. The Scholiasts of Homer and Hesiod, as Phavorinus also, &c. say this word signified at the first varewor ownum a stately pile of building, or a great mans house, but was afterwards taken for any ordinary one. Indeed the latitude of the word is so great that it hath been funk down from a Palace, to a Stable, for so also it signifieth, somewhere,

But Inline Pollux reckoneth this word among the Loca Sacra, and therefore it should not have been translated there, Magalia. Mésaese is quoted by Suidas for a Place Holy enough. It must needs be taken there, for the "Advitor or Sanctuary it self, for it is taken for such a Place into which none but the Priest might enter.

And this was the meaning of Herodotus, that Sethon went is no Mesacov, not into an upper Room, but into the Adytum, or Sanctuary of Vulcan's Temple, and there made his case known.

meès πόγαλμα, before the Idol, &c. Herodot, in Enterp.

The Talmudists make yet another use of this word Alijah, in the Tract Nidda fol. 17. b. where the womb of a woman is called by this name of recess. The Place is quoted by the Aruc, and out of that by Drusius, and made up into this Proverb, Ovis cecidit supina & exiit sanguis & Cænaculo. But by a very great mistake, for there is nothing of a Sheep, or a Proverb in it, as the Learned Buxtorf hath already admonished, In addendis ad Lex. Talmudic. Col. 2676.

Druf. Adag. Hebraic, fol.

CHAP, IV.

Ef. 3. 26.

And her gates shall lament and mourn, &c. And she being desolate shall sit upon the ground.

Description in Scripture is otherwise expressed by Silence and sitting upon the ground; By the sirst because great sorrow is so. And the 2, hath Nature enough in it besides a derivation down from the manner of the Hebrew Mourning. So Ezech, 8. 14, there sate women weeping for Tammuz. And in the 8 of Amos at the third, it is said, That the Songs of the Temple shall be howlings, in that day many dead bodies shall be in every place, they shall cast them forth. Peace, or be silent. So the Margin according to the Letter, which must needs here take place; for the paraphrase in the Text (in silence) expresses not enough.

But as the things themselves, Sitting and Silence, sall not out single, so they are most commonly put down in company. So Iob 2.13. His three friends came to him, and sate down with him upon the ground seven dayes, and seven nights, and none

Pake

spake a word unto him, for they saw that his Grief was very great. So Ef 47. 5. Dament Z. 16! O cage 1210 gnini

We may know this (as we do fome other things) the better by the contrary. But then first o all it is to be observed. That in Capital causes, as in the case of Suspension, Lapidation, or the like just violences against Natures course, it was forbidden both by the Roman and the Jewish Law to make any Lamentation at all for any fuch miscarriages of Dissolution, By the Roman De his qui not. inf. L. Liber orum Sect. Non Solum. The Jewish is under the fitle Sanhodrin, C. 6. fol. 46. b. in the ולאהיו מתאבלין אכר אוננין שאין אנינות אלא בוותות That these are not to be lamented by the Lumentation of Mourner s,but only in the bears, that is (faith the Glofs) that they are not to be mounted over by any fumprious or folemn N78 122 but by the closest Rite of funerals of Col. 2. Their Burial too is as negligently appointed, and leaving them in little better condition than that of an afs, fol. 46. a.

This is to tell the reason why the Bleffed Virgin and the other Women which flood a fair off (as the other Gofpels) or near, Othat is, as near as they could for the Souldiers howere not to make any folemn, usual shewloof allamentation. The Mother of Jesus must needs be reduced to the Extreamest state of fadness and contribation. If the Face and Countenance of the Action were too little, yet these words, woman behold thy Sand could not chile but surn her beare winhin here Cas God Indesignation, Indea Capta. (.8.11. JoH, Alahmid do sono bial

And yet, though No forrow were like to hers, Lament, I. 12. She would be terrible in these praises. This was the reason why She, and the other Women food : Tis no fuch wonder of the other Women. But The Road up Still in a resolute and almost Form Poldo de This In cription. Imp. Diwis Fathering unailamonaldillogani

for your not to take to lo, to if the word Standing there, who simplicant were an Expression of Course Twas necessary. And they might not fit down in that case, as some of the Masters ignorantly paint the story. They were to stand, as by the wrong parture to freethe Company from any suspicion of Mourning cription, Col. Nem. that is, Colonia Nemanlentions Polishe Col

Tis true indeed that we read of Mary Magdalen, and the other Mary, fitting over against the Sepulchre, and they sate there to mourn over the dead. And therefore they sate, but this was after leave obtained of the Governour to bury the body. This leave vouchsafed, and the Law discharged, the two Maries might sit down and weep over the Sepulchre in the open and usual manner.

Now from this behaviour of the Jewish mourners, Sitting, and Silence, the same words use to be said of a dead City or Countrey. As Esa.47.5. The daughter of the Chaldeans is bid to sit down filent, and get her into darkness, and be no more the Lady of Kingdoms. So Lament. 2. 10. The Elders of the daughter of Sion sit down upon the ground and keep Silence. So here

And she being defolate shall fit upon the ground.

The words are spoken of the Daughter of Sion the special part o Ierusalem, and here meant of the whole City and

Countrey.

The prophecy pointed at a nearer defolation, but might possibly have an influence upon the last destruction thereof by Titus Vessian. I am sure, as if it had been so. The Reverses both o the Father and of the Son, made for the memory and celebration of this conquest, are imprinted with the fullest expressions and commentary upon these words.

Instead o the daughter o Sim, a filent Woman, Sitting up-

Inscription, Indea Capta. (8.11 JoH Alabaid to some bist

Note here that the Reverses made to commit victories to memory, were always written upon with some representation of proper respect unto the Place conquered, as in a very ancient Goyn of Angustina Casar, Brass. The Face is double, This Inscription. Imp. Divi. F. that is, not Imperatores Divi. Fratras, as the Antiquary of Nismes, (Imperatores with a single P is false writing in the Medals) but Imperator Divi. Filimation for Angustus Casar is principally meant, though Iulius be there, and when the same of t

for The Reverse a Crocodile enobained to a Palm-tree; the Infeription, Col. Nem. that is, Colonia Nemansensium, or the Colonie

Jean Poldo de l'Antiquite de la cite de Mismes. lonie of Nemansium, now called Nismer in Languedoc. The devotion of the Reverse is to celebrate the absolute victory of Anguftus over all Egypt, after the Battail at Allium, The Palmtree is common to Egypt with Indea, the Crocodile almost proper. And 'tis fignal in both these that the conquered should be fast ned to the Palm-tree, which is the Emblem of victory

But it is more to be confidered, that no conquered City or Countrey besides this of Indaa (could I observe none) especially before the Times of Titus) is expressed upon the Coyns, by a moman fitting upon the Ground, I know that the posture of sitting is a Ceremony of Roman Lamentation too. But to call a Flourishing City The Lady of Kingdoms, Es. 47.6. or the Princels among the Provinces, Lam. I. I. And to express a taken or destroyed City, by a woman sitting upon the Ground, is clear Hebrew Phrase, or if it were not only theirs, yet it was theirs first and must be learned from them.

And therefore I must needs think that the Emperors Reverse

was contrived out of this Prophecy

And when I confider how great a man the Jew Tolephus was in the Emperors Court, and that he ferved him prefently, and famously in the Action, before the Walls of Ierusalem, I continue to imagine who it was that had a hand in the Device.

To fave this Interpretation harmless, I must confess here that I find in one of Vefpasians Reverses, Silver, A woman standing upon the Ground, and leaning her felf to a Palm-tree.

with the very fame Inscription, Indea capta,

This put me to some wonderment at the first. But when I took notice that her hands were bound, I perceived that the mind of the Reverse was, not to express the Desolation of the Place, but the Captivity of the People.

trice this time Mach and his Sons Go I fir

CHAP. V.

The Kingdom of Heaven Suffereth violence, and the violent take it by force, Matt, 11, 12.

This is a Strange Phrase, if it should be exacted by our man

CHAP

ner of expressing. The Greek word is successed and multinot be passively rendred as Beza would have it, but as Erasmus and the English rightly. And so the Syriack and the Arabick are to be understood

But for the manner of the Speech it is to be referred unto this Tradition of the Elders.

Talmud in Fo-

Twomen had an inheritance divided between them by equal שונשל חלקו נחלק portions, and tis faid of one of them שנשל חלקו נחלק that he car- הבירו והיו קירין אותו בן חמצן ער יום מותנ ried away his own part and his fellows too, therefore they called him Ben Hamtsen, or The Son of violence until the day of his death. O.C. Dans 13. 18

By The Kingdom of Houven is plainly meant. The Inheritance of the Saints and the means whereby to purchase it. The Gohel of the Kingdom, as it is therefore fo called Matt. 9, 35.

which compare with Luke the 16. 16.

This Inheritance was bequeathed to, and equally divided betwixt the Tew and the Gentile in a Christian way of Babest kitt. It was first offerbotto the lew to take his Half, him which the lew reluting to do, the Apostles cast off the dust off their Shopes, and turned to the Gentiles, And so the Gentile, like a good Ben Ham fen; on Son of violence, took his own share. To fave this Interpretation harmlefs, I medit two ship box that I find in one of Velpastans Reverses, Silver, A woman stage-

dier woon the Ground, and lenging her felf to a Palm-tree. CHAP novi on the mily

I when I the first when I Noah's Lent W. oil Jani be And the Rain was upon the Earth forty the Place, but the Cartivity of the People.

Uring this time Noah and his Sons(fo I find it in the Eaftern Traditions) kept a Solemn Fast taking meat but once a day בורח אול מן צאם אלארבעין יום אלמקרסה באלספינה sum, pracipue that is, And Noah was the firsh who made the so dayes Holy, (or Orientalium, in instituted the Sundragelymal Falt in the drk a Caten. Arabica. Arabice MS. in Cap. 24. If it be as the Tradition pretendeth to, The Institution Arch. Bibl. Bod. Of Legan is udcibnferethed the mock at for land a squared and aid !

1911

vd done all mont bearing and

Caci & Claudi,

And (the lebusic) spake unto David, saying, Thou shalt not come up hither unless thou take away the Blind and the Lame, saying (with themselves) David shall not come up hither. And David said in that day, Whosoever smiteth the Iebusite, and recovereth to the Fort, and (smiteth) the Lame and the Blind, hated of David's soul, — Therefore they said, The Blind and the Lame shall not come into the house, 2 Sam. 5. 6. 8.

So the Original expressly.

To prepare for that meaning of the words which I intend to take upon me, I shall insist a while upon some unobserved superstitions of the Ancients in the foundations and assurances of

their Cities, Forts, &c.

'Twas a Rule the trembling Heathen went by, to undertake nothing (nothing anew especially) inauspicato, without some ominous performance, we may call it what we please, but they did it upon grounds throughly concern d in experience and effect still attaining their end by what dark and secret wayes of cooperation soever brought to pass, as undiscovered to themselves as us.

To the matter in hand, the first was the propitiation of the place by reconciling the Genius with a respective Sacrifice, and N Duolus by xwelse Exceloraryo Duluvas, G. faith Hefychius Milesius concerning the foundation of Byzantium.

Like Ceremonies were performed by Alexander at the building of Alexandria, as Arrian in the third book of his Arrian Ava-

Such are often remembred by Toannes Antiochenus, and out P. 52. of him repeated by the Fasti Siculi, George Cedren, and others.

But I chufe to instance a less known passage out of Abdilphaker in his Arabick History of the Foundation of Antioch.

When this was laid by Antiochus the King, it happened that whatsoever the workmen dug up by day, was again thrown

in by night, and they were affrighted from the work by a dreadful Apparition. The King call'd for the Astrologers and misemen who after Sacrifice rightly performed, discovered an appearance of Almarick or Mars. It was agreed therefore אנהם יכנון עלי אסמה היכאר עטימא ויצנפון עליה Abdilphaker. Arab. MS. in צורתה ותנעלון אלמריגה עלי טאלעה that a magnificent Arch. Landin. Temple should be erected to his name, and his statue there fet up, and that the foundation of the City should be laid under his Ascendent, &c. Also an Anniversary of three days festival was infituted, &c. and the Author faith, that these things continued מחוו חתי טהר עיסי אבן מרים צלי אללה עריה וסלם antil the Manifestation of Iesus the son of Mary. Peace and the Prayer of God be upon him.

> This Tradition of the Arabian includes another manner of the Ancients laying the foundation of their Metropolitan Cities under a certain Configuration of the Heavens the most propitious

that could be erected for the time being.

So Muazzus the Top of the Fatimaan family, caused the City of Gran Cairo to be fet up under the same Ascendent of Almarick והי קאהר אלפלך that as Mars had a coercive power in the superior world, so the City might be Coastrix Orbis here below, therefore the name of it was called Alchabira, as the Note upon Elmacinus in the Tarich Mulfiminorum, lib. 3. p. 227.

Mali ad Carpum, Ptol, ad verb. IS.

6. 4, 6 5.

The Ascendent of a City (faith Haly) is that sign cujus ascensione quis incipit collocare primarium lapidem, which riseth in

the Horoscope at the laying of the first stone.

The Art of this is to be taken out of the first part of Apotelesmatical Construction, called by Ptolomie, Catholicon, Tetrabib. I. Where he appointeth his Astrologer in giving judgment of the Accidents of a City to take knowledg of the Sun and Moons place in the Zodiaque which they had in ruis ramesais A xioen, at the laying of the foundation, if The xivegov udnish ? Prol. Tetrab. 1.5. wegowares, but especially of the Ascendent as the most principal

Anole. According to these Rules Tarucius Firmicus cast the Nativity of Rome, and Vettius Valens an Astrologer of Antioch, that :

wats.

of Constantinople, the figure whereof is extant in a Greek Manuscript in the Vatican. The Horoscope was Camer, and the Astrologer judged by the appearances that the City should Stand 702 years as the Vatican book, as Cedren and others, 606, which if it be taken of those years, er dis Ta & moderties you ares Annal. imeeiro En u rardsans, in which the City flourished under a full som. 3. in Constate of Discipline, the Astrologer was not so much out, as stant. Mag. p. 7. Glycas thinketh. And moreover before the taking of the City by Mahomet the second, a great Conjunction was observed under the Horoscope. But in affigning the Ascendent of this City, the Greeks and Arabians agree not, nor the Arabians Alkas Cyriac. themselves. For in the Tables of Alkas, Constantinople is set Tab. Aftron. Aunder INTON Libra, in Ben. Ifaac's Geography under 771778 Arch. Laudin Taurus, and though the fame place may have feveral Horo- Ben Mage scopes, yet to so much variety it will be hard to reconcile the Geograph Arab. matter.

This Superstition hath been as commonly and more lately

practifed in the West.

At the instauration of Rome by Paul the third, Gaurieus drew the Figure of the Heavens, Vincentius Campangius observed the time by his Astrolabe toward the instant whereof he cryed out with a loud voice, Ecce, adest hora pracisa decima sexta fere completa. Then immediately Ennius Verulanus the Cardinal laid the first sone.

The curious may see several Nativities of Cities, Forts, and Castles, with the Judgments given in Gaurieus, Inntin Garca-

115, Oc.

The Figure of the Old Lodging at Merton Colledg is yet to be feen in one of the Wardens Windows. I fet it not here John Chambers down because it is already done by another in his Book against

Indicial Astrology.

These Catholical Nativities were so much believed in by the Ancient Kings, saith Haly, that they enquired into the Genitures of all the principal Nati under their dominions, where if the Planets were found to look with a malitious eye upon the Nativity of the Kingdom, Intersiciebant eum puerum, quod ejus Regnum erat contra Regnum insorum.

It may be feen also what Zonaras hath reported of Tiberiw and Domitian, Tom 2. Annal. p. 174. 6 198.

Now because that in the Nativities of Cities is out of persons as in the Genitures of men, (faith Prolomy) the Aftrology is the fame

Therefore after confideration had of the life and being of the City from the Horofcope, the next care taken was of the names this was, or part of Fortune, the second Ascendent. so called in the Figures of men, or the Horofoopie Athlorum.

The Part of Fortune found out, was mysteriously included in a Statue of Brafs, Texesinus, Telesmatically prepared. The Rites were, A pure Virgin was offered up in Sacrifice. A Statue of the Joh. Amioch. Virgin fet up, imposed upon with a New and fecret Name and Sacrifice done to That. And all this of degree we at Texes dis Tones & amona Dacious mis mixtos. For to the Statue was called The Fortune of the City.

7 oh. Antioch.in Arch. Barroccian.

So in Selencus his foundation of Antioch, Swoids roingus xoens חתפשלים ביול אונות שונים של שונים ביול ביול אונות אונות שונים אונות או Budne weens Tu and The money custons maintas durin The Tuxu Sucial Sec.

The like Ceremonies were observed by the same Founder at the building of Apamea. Dustav reinvas he duris perentaeos orbuat TTENAN, Sec.

The Foreune of old Byzamium was called Knewn, Ceres When this was repaired into Constantinople; the Emperour's Staque was fet up Basaosous of Sigia aure quel mis Topis mis dum. mixtue for induscry Avonav, Holding in his right hand the Fortune of the City which he called Anthusa. But the Sacrifice was not as before

The Emperour offered up avdinanter Susian, Incruentum Saerificium a to sia. A Sacrifice without bloud, and not to

the Fortune of the City, but to God himself.

Briefly thus. The Founders of old at the building of their principal Cities, Castles, or the like, caused their Astrologers to find out a lackie position of the Heavens, under which the first stone might be laid. The Part of Forenne found out in this first Figure was made the Ascendent of another. The first judged of the Livelyhood and duration. The fecond of the

outward

outward Glory and Fortune of the City under the Influence of this latter configuration they erected a Statue of brafs into which this Fortune and Genius of the City was to be called by Art. Thus spirited with this secret power, it was disposed of in some eminent or recessful place of the City, and lookt upon as that thing which was only concern'd in the fortune and fatality of all.

Such a one was the Trojan Palladium, no dronteris, faith Ivanues Antiochenus, but Evaror reterequirer, or as Iohn Tzetzes quoteth the place to Lycophron, desorma rerrient, telesmatically confecrated or under a good Horoscope by Assus the Philosopher, and presented to the founder Trous, as view of quaditoria rive noise evaluations and impresent the City wherein it should be taid up in a victorious and impregnable state.

Olympiodorm relateth from Valerina Governour of Thracia under Constantine the Emperor, we descent of despendent retextodinal Phones of St. sis Bayedger descendent, of certain Silver states laid up under the consines of Thracia and Illyria, Telesmatically conservated algainst the Incursions of the Barbarians, which at the constituted of Valerius being dugge out and taken away, per drivas success of the Sarbar introfexes in the Government as few dayes after all Thracia and Illyria was overromby the Gothes and Hunnes.

I say then of the Claude and the Caci, that they were no other than those and make a sugara sugarder his mixed substantiate.

Statuary Telesimes so much celebrated of old (as Nicetae) which unless they kept the City, the watchman laboured bir invalue.

They were placed by the Afrologers in some convenient Reconsof the Fort, and had doubtless made good the place against Davids men, but has as the great South-layer himself confessed, There was no enchantment against Jacob, nor divination against Israel, Numb. 22, 23.

The usual Interpretation of this place is, (and tis the best of the bad) that the *Iebusites* trusting themselves to the invincible condition of their Fort, brought up Lame and Blind

F

men to cast a scorn upon Davids approaches. Therefore his foul hated them. I am fure I have made the best of this construction, and yet he that shall run it through all the Circumstances of the Text, will find it to be as impertinently cast up. as that of the Chaldee, which instead of the Lame and the Blind rendreth by way of Paraphrafe, the finners and ungodly febra fites. Which some of the Hebrews endeavour to follow, but at an intolerable distance.

I shall not want for a very considerable part of them, who though they have not lighted upon the very fame, yet have faid enough as to the clearness and advancement of that sense and meaning, which I have refolved upon, In the Celi Jakar you'l find that the Lame and the Blind may be taken for Images.

R. Lev. Ben Ger fon. Celi lakar. S R.E. faz in locum.

R.D. Chimchi, R. Solomon faith exprelly Trat an that they were fo. and R. David that they were חנחמה Images of brafs. R. Elay as R. David and Levi Ben Gerson say moreover-That the Blind and the Lame were Images written upon with the oath which Abraham and Isaac made to Abimelech, and that they were call'd Blind and Lame, because they had eyes and saw not, they had feet and malkt not, &c.

But as concerning the conceipt of Abraham and Isaacs oath to Abimelech I Leave it at large. That which I take from them is. that they were Images of Brass, and the reason why they were called the Blind and the Lame, which if it had not been suggested

by them, yet is the very phrase of the Scripture.

when the themselves to their Jos., becomes up Lame and Blind

They were the Stoichioda or Constellated Images of Brass, set up in the Recess of the Fort, called in scorn (as they were hated by Davids foul) the Blind and the Lame. Yet fo furely entrusted with the keeping of the place, that if they did not hold it out, the Tebusites said they should not come into the house. that is, they would never again commit the fafety of the Fort to fuch Palladiums as these. Therefore they (that is, the febrfires) faid the Blind and the Lame, &c.

CHAP. VIII.

Wherefore you shall make Images of your Emrods and Images of 1 Sam. 6.5.
your Mice that marre the Land, and ye shall give glory unto the
God of Israel: peradventure he will lighten his hand from off
you, and from off your Gods, and from off your Land.

7 Hen the Ark was taken Captive and detained by the prophane Philistines, the hand of God was fore upon them, and (mote them with Hamorrhoides, & ebullierunt villa & agri in medio Regionis illius, & nati funt mures, & facta eft confusio mortis magna in Civitate. So the vulgar addeth, the ancient Greek Copies have it not. The later agree not, some Hebrew Copies acknowledge it not, faith Mendoza, as if there were any that did, 'Tis found indeed in the Dras, as Chimhi hath obferved. And it cannot be denved to the Romanists, but that it seemeth to be wanting, but by no means to be so supplyed Twere better the Ark should shake still, then that Uzzah should hold it up. Howfoever 'tis true that there was a plague of Mice, as well as of Hemorrhoides. Concerning which the Aftrologers being consulted gave counsel that there should be made s golden Images of the Mice, and as many of the difeafe. to give glory to the God of Ifrael. The number was according to the number of their Lords, but for the thing it felf the expositors whatsoever pass lightly over it, or stop the mouth of the letter with a mystery, perceiving no more of the natural fense, than a bare trespals offering, but a wondering withal and not without cause, what glory could accrew to the God of Ifrael from such a homely present as the counterfeit of a Moule, or that which is worfe. A thing which the holy Ghost here youchfased not to call by its own name, for the Keri is Tehorecem, Anorum Vestrorum, But the meaning of the Images is Stoichioticall, and to be given out of the Telesmatical Traditions.

Ta'ar ti perion is poses to lath Prolony in the Kagades) quiges Prolom. Centi-

Edous rov distance are affected by the Geleftial, which therefore the Talismans make use of by observing the entrance of the stars into them.

The meaning is (faith Hali Aben Rodoan) or as the Hebrew translation, (Abis Giafar) that the formes of things here below are answered with the like figurations above, and that the Celestial formes have a ruling influence upon the sublunary: for example, the Scorpion and Serpent in heaven upon those in earth. Therefore the Sapientes imaginum inspiciebant quando planeta de sub radiis solis egrediebatur, & ingrediebatur hos vultus, eumque in ascendente ponebant, & vultum quem intrabant sculpebant in Lapide, & miscebant cum eo alia ad has necessaries faciebant que cum eo ex apratione vel destructione quad volebant, &c. Observed when a planet was ont of his Combustion, and entred into any of these formes, than placing the planet in the Horoscope they engraved the form upon a stone, then adding what else was necessary they sitted it to preservation on destruction, as they pleased, &Co.

These conceipts the Greeks termed surgeoises otherwise Tensorare, from whence the Arabick Talismath. The Chaldeans from the word in the Text Tsalmanija, Images. An experiment of the force is set down by Hali upon his own knowledge practified upon a Sarasens servant in diebus Camerche Regis. The servant had been stung with a Sconpion, and was cured by his Master with a stane of this kind engraven upon with the sigure of a Scorpion. And the Sarasen said, that the sigure was cut when the Moon was in the sign. Scorpio, and that the

fign was in one of the four Angles.

The mightiest in operation of this fort was Apollomine Tyanness, a man of that note in the Heathen ballance, that Hieroelectific Stock, put him into the Scale with Christ himself,
nay he accounted him the better man of the two, but which is
sufficiently returned upon him by Enseine Ramph, Cont. Hieroelem.

But the performances of this man had fach appearances of wonder, that they extorted this doubt from the Orthodox themselves

themselves. Ei Dries ber Inquese pis ni Scomines mis uniones mis ra Arronavia Τελέσματα ès τοις μέρεσι της κτίσεως Sivartos; κ) 30 Sahatins δρικάς κ) Juftin Martyr direction pageds ni puar ni Inclus com gounds, as ogapter, nativous, &c. If Ref. ad Orthod. God be the Creator and Lord of the World, how comes it to passquaft. 24. 245. that Apollonius his Telismes have so much over-rul athe course of things? for we fee that they also have stilled the waves of the Sea. and the raging of the winds, and prevailing against the novsom flies and incursions of wild beafts, &c.

And though Philoftratus in that large Legend of his life hath no memory of thefe things, yet they are constantly afcribed unto this name by Codin Codren. Hofychius, Olympiodorus, the Greek Mf. cited by Leunclavius, The Chronicon Alexandrinum and John Tzetzes, C. 60, of his third Chiliad, quod omnino legendum (faith Scaliger) figuidem korum suxeion notitiam babere placet, & Fofeth Scalie. Sane Lectio non injucunda. Nam in ilio capite Apollonius sculpoura Epif. 180.

Culicum & Ciconiarum, culices Antiochiam, Ciconias Bizantium ingredi probibuit.

But a fuller Tradition of this matter I shall here let down out of Domninus cited by Ioannes Antiochenny Melala in the

To. Book of his Chronography.

"Hy Se Tois x govors & Bankeias & duts Dountain o sopations Arron Fran. Antie-Advid o Tuaveus, axuale memodeuw i marra x 8 noiov Texequara chen. Mf. in Els rais models whels rais xweas, osis and & Dolune is said warthages to Arch Baroccian Buζάντιον, η εισελθών εις Βυζέπολιν, τίω νου λερομένην συπιχώς Κων Bibliothec. σανπνέπολιν, εποίησε κ έχει πολλά Τελέσματα παρακληθείς ώσε τών חשפנים בעולים, או דם ל בפאמיוו של דם דם דמים בחושים או מאמ חוים שמיוושבים. או λοιπον από το Βυζαντίε έξελθών εποίει εις τὰς άλλας πόλεις ὁ ἀυτὸς Απολ-Adviss Texesquates x na ser of the Luciar and Tudray, x cionales er Armozeia Tij ueza hi, nji imoar dutor ot Armozeis utitoges worifoat naxil Texequara del avedeovro, zi enoines els de Boppar avepor, Shous το αυτό Τέλεσμα χτι την ανατολικήν πρεταν.

In the same times of the Reign of Domitian, flourished the most learned Apollonius Tyaneus who got himself a great name by travelling about and making Telesmes in all places where he came, for the Cities and the Countries. From Rome he went to Byzantium, and entring into that City of Byzus (now more kappily called Constantinople) he made there also many Telesmes at the in-

ft ance

stance of the Citizens, as that against the Storkes, against the river Lycus which passeth by through the middle of the City, that against the Tortoiles, that against the Horses and other strange things. Then afterward leaving Byzantium he went and did the like in other Cities. From Tyanis he came into Syria, and fo to Antioch the great, where also he was desired by the chief men of the City to make such Telesmes as they had need of. And he made one against the Northern wind, and set it up upon the East

charmes against the gnats and scorpions, adding moreover that

part of the City. The Author goeth on, and at large describeth Apollonius his

Apollonius walking upon a day with the chief men of the City to observe the situation of the place, happened upon a ruinous pillar, and enquiring into the purpose of that, the Citizens related unto him, that in the dayes of Cains Cafar when the City had been shaken with an Earth-quake As RBoeios Tis φιλόσοφος τελες ής επόιησε το τέλεσμα τέτο, ώς ε θονεμένην την πόλιν τωδ उसर्वार को निर्मासण, दर्भववद को प्रशंकित के उन्दर्शिक वेजाई दम्मिवंदाक प्रवद्यावंदाका के Arch. Barecian en The sides dute Expanses Aresa. Amola, x noqueren Tues sand à as egmis prouive zaudir to indra Te xior@ subdetor intes. One Debborius a Talisman to prevent the falling of the City in case an earthquake should happen again, set up this pillar and upon that a marble Pettoral inscribed Agusa, Amora, but which in process of time had been consumed by lightning, &c. The Citizens therefore were earnest with him, to fet up a new Telesme, but Apollo-

nius ferching a deep figh are Banero To moinous and Teneous well συσμών refused to make any further Telesmes against the Earthquakes; but the Citizens being urgent upon him, he took writing Tables and foretold as followeth, Kai or rangura 'Artio. χεια δίς πά ους, αλλά κ) πάλιν ελευτεταί σοι χαιρος, ότε δή δπί πίμασι κειση ספוסנוסונ, אוֹנ מו מעם חיפו מפונסיו סחבף מוזומאסונ ספשיחות, נומו שמאוי חם.

Johan. Antiochen. Mf. in Bib. Bod.

Bott.

And thou miserable City of Antioch Shalt Suffer twice, and a third time shall come upon thee, wherein thou shalt be consamed by fire even in that part by which Orontes runneth. And it may be thou shalt suffer yet once more.

This written, he delivered the Tables to the Citizens, and departed

departed into Selencia, and from thence into Egypt, Kadis

DOLLY IS GOOGT AT O OUVE YOU LATO TAUTA

But the most concerning Telefine to the matter in hand that against the Scorpions, sublos Se emaines Texequa en duti To πόλοι (Ανποχεία τη μεγάλη) κί δια τές Σκορτίες, προς το με τολμάν αυ. The Tanonal or The good a Some To auto Tenequa in mison of Tonews, Tolκσας χαλιών Σκός πον, κ) χώσας αυτόν πόξας επάνων κίονα μικες ν, κ exirerto apareis de Exogmos en tis evocias Armoxetas moons. Apullonius caused an Image of a Scorpion to be molten in brass, and set it up upon a little pillar in the midst of the City of Antioch, and the Scorpions vanished out of all their Coasts.

A like Telefme to this was fet up at Hempts a City of Syria Apamea, that which Ptolomy calleth "was In the middle of this, faith an Arabick Geographer, a stone there is fet up Geograph. Muin a wall having upon it the figure of a Scorpion, and when biens Clim. 3. any one is bitten he bringeth Clay and taketh out the figure, part. 5. which having applied to the place affected, he is immediately

cured

In the nether Region of Grand Cairo the Crocodiles were Cardan de fubharmeless, in the upper they destroyed the Inhabitants. To tipiat. 19. Seaprovide against this, the Talifmans cast a leaden Crocodile, liger, exercit. which written upon with an Agyptian charme they buried in 196. Nam. 6. the foundation of a Temple. This for a long time defended loan. Bodin. the people, but when at the Command of Achmet Ben Tolon the man, 13. 6.6. Caliph the leaden Image was melted, the Crocodiles returned

to their own malice again,

The Tuze of workers or fortune of Byzantium stood with one foot in a ship of brass, the Statue concern'd the general Genino of the whole City. The ship was a Telesme erected against the dangers of that tempestuous Sea, and while it stood entire stilled the rage, but some parts thereof being (none knew how) broken off and conveyed away, the Sea began to be as unruly as before. The cause whereof being curiously enquired after and discovered, the broken pieces were follicitously searched, found out and put together again, and forthwith the winds and feas obeyed.

That Trouvaneicos it रहिन केंद्र बेरेना केंद्र के निर्मा कर के किया देशकार के मधिराप्त कार्य कार्य कार्य Gum Tom. 2. in

Zonaras Anna-

मा अंकिशमान के प्रीद नमें प्रदेश मांड मारेड देसरिएमड, में उदया नी मार्के देमा दूर नंग कर के πλέκσαι πνέυματ & αυδις βία γερίναση οποδομικτοι εντέυθεν εβεβαιώ-דלעו הלאור בנסהאצ שלו האסומי שלו ספרווןמי, אן דלעו רמני במונוחו בחונב-Asias a Eleboartes averaires ar, i. e. And that it might be certainly known that this indeed was the cause why the ships could not fafely arrive, the pieces of the brafs were again taken away. Thenceforth whatfoever veffels toucht upon the Coast were driven back by the violence of the winds. This confirm'd them in the opinion that the breaking of the brasen ship was that which hindred their Carriages from coming up to the City. They therefore caused the thip to be most carefully repaired

These Confecrations (for so also they are called) were more usually but not only practifed in the East. For Gregory of Tours reporteth, that at the repairing of a Bridge in Paris. there was found the Images of a Serpent and Dormonfe in brafs, and that at the taking away of these, the Serpents and the Mice came up in great number. More might be added of the

det hift, Turc. Num, 130.

curiofitez innoyes fur la fcul-

Lounclav.pan- Serpentina columna, and the Statua Equofinis abenea, fet up (this latter) against the Plague in Constantinople, the destruction whereof hath been followed with fearful and periodical mor-Mizald, Cent. talities, But enough hath been faid, Mizaldus may be feen, and MS. Gaffarel the late Author of the Cariolities.

If we draw all up, the Sum will be the Ancient Rite of Apture Talifma-verruncation, That in case a City or Countrey should be infeon que des perf. fted with any plague either of difease or noxious Creature, the Talifmans were consulted and defired to erect an Image of the plague under a certain Influence of Caleftial Configuration.

> And this I fav was the cause why the Philistin Astrologers gave counsel that golden Images should be made of the Hamorrhoides, and the Mice that marred the Land, to give glory to the God of Ifrael.

> The Telesme against the Mice according to Paracelfus is to have this manner of Consecration. Make an Iron Monse under the Conjunction of Saturn and Mars, and in the House

of W. Imprint upon the belly Albamatatox, &c. Then place the Telesme in the middle of the house, and the Vermin shall instantly leave Archidox. mag. the place. More then so he promiseth Take a live Mouse and tye 13.p.135.edit. it to the Iron Image, and it shall dye immediately. But I under-Las. Germanice take not that the golden Mice were so ceremoniously consecra-p. 102. ted; yet that they had a Telesmatical way of preparation answerable to the beginnings and mediocrity of the Art, my own reason, and above that the weight of Maimons words induce me to conclude.

I say (saith he) of that of Samuel concerning the Images of the Hæmorrhoides, that they were so called not so much from their More Neverb. external form, as from a secret influence within, remedial against Part. I.c. I.

the plague in the hinder parts.

The Aftrologers had perceived that this God had been pleafed with the Brazen Serpent, which Moses the Talisman (fo they would account him) fet up upon a pole in the wilderness, Numb. 21. 8. And I need not stick to affirm, that this Brazen Serpent against the fiery Serpents was the first occasson (I say not given) but taken, of all these Telesmatical

practices.

And this also we may come to know (See Plinie Lib. 10. C. 27. Cyrenaici Achorum: Deum muscarum multitudine pessitantiam inferente, invocant, why the God of Ekron was called by the same of Baal-zebub, that is, Bian wins (as the Lxx) or the Fly-God. The Greek Copies of the Evangelists for the most part read Bunkssoin Beelzeboul, Deus or Belus Stercorens. So the Printed Arabick and the Hebrew Translation of S. Matt. But I presume not originally. And so S. Hierome observed, for seeing the Idiome of Zebul is Syriack, it would have been expected, that that Paraphrase should not have read as it doth, (and undoubtedly ought) Beelzebub.

But for the reason, if any could be given, Scaliger was likely to give as good as another, and yet his reason is, that the Scripture put this name upon the God of Ekron by way of derision, quod in Templo Hierosolymitano Musica carnes victimarum non liguriebant, quum tamen Gentium sana à muscis insestarentur

propter nidorem victimarum.

True indeed it is out of the Pirke Avoth, that a Fly was never seen in the Slaughter-house of the Temple. And 'twas a priviledge of the Jewish Sacrifices above those of the Heathen. But that therefore the God of Ekron should be call'd the Fly-God, is a reason below that mans sagacity. He was properly so called, as the most learned Selden. But for the cause he confesseth, Nequeo dicere, nec mihi quis alius opinor satis potest.

Syntagmat.2.

But the Ekronites were pestered with noisom flyes; To avert this Nusance the Astrologers set up the Image of a Fly Telesmatically endued; the people finding the benefit of this Amution made it a God. The Israelites themselves did as much to the Brazen Serpent.

It will be to the purpose here to add a not much unlike accident of Heathen story noted by the Scholiast of Aristophanes

in Azeris to these words of the Poet.

The telleth you there that Phallus is, ξύλον δήμηκας, έχον εν της Σπορο σκύτινον αἰθνῖον ἔξηςτημίνον, ἔςατο δὲ ὁ φαιλός της Διωνύσφ: A tong pole fitted at the top with a coriaceum virile pudendum, and that this used to be set up in honor to Bacchus, &c. It was a kind of Priapus, the Figures whereof I had rather you should see in the Marbles.

It happened (laith the Scholiast) that some of these Images were brought from Eluthera, a City of Bootia to Athens. of A Affinal ix incarre used times to Sedram's a dimbiga autos toward survey differ. And the Athenians did not so duly and honourably receive the God, but this rash advice of theirs did not so well suc-

ceed unto them

For

For the angry God struck them with an incurable disease in the Secret parts, which being given over as impossible to be dealt with by any art or legerdemain, they made hast to send to the Oracle, and thic answer was returned, that the only way to be rid of the disease was to receive the God with all reverence. The Athenians perswaded by this made themselves Images of these things, (pannoi) privately and publickly, and with these they did honour to the God in memory of the Disease.

CHAP. IX.

Γεαμματεύ.

Att. 19. 35.

Κ Ατας είλας Ν ο γεαμματεύς την όχλον, φισν. "Ανδίςες 'Εφέσσι, τις γάρ όζεν άνδις ωτΦ, δε έ γενώσκει την Εφεσίων πύλιν Νεωκόρον ζοαν τός μεγάλης δεάς ΑρτέμιδΦ, κ) το Διοπούς.

Here Temmareus is fally; Newsof O, not fully rendered Our own Translation is; And when the Town clerk had appealed the

People, &c.

But then it should rather have been as in Thucydides, yeauuateds mis moneus, that is, o elwades or the common Records, as the Scholiast there.

But a man of this calling, Sasses resumaters, (as the Greek Oratour of Æschines) must not have undertaken upon the unweildy people. The Syriack therefore and Arabick Translations render it, A chiefe man of the City. The Æthiopick as the vulgar, simply, The Scribe, truly enough to the Letter, but not filling up the sense, nor themselves well knowing what they mean De Dien sindeth in the Glossarie, G 2

Генциатей, Scriba, Tefferarius, Therefore (faith he) Quum hic in Urbe Ephelo defignatur aliquis qui absolute vocatur o Tequuareis merito intelligitur prafectus, qui militibus Symbola & munia prescribit.

But none of all this will do right to the word, Tis

thus

At that time the Afiarcha (fo they are termed ver, 3 1.) who advised Paul not to adventure himself into the Theatre exhibited the Olympicks at Ephesus to the honour of Diana, which is a reason to me why Paul notwithstanding his purpose in the spirit to go to ferusalem, yet staid in Asia for a scason to win the more to his way, out of that folemn confluence of Heathen Saints then gathered together, in maons wis Asias, out of the whole Common of Afia. 1

In these Celebrations three principal Officers of Ludicrous,

but Holy State were concerned.

The Αλυτάρχης, the Γεαμματεύς, and the Αμφιθαλής. I learn this of an ancient Author quoted by Joannnes Antiochenus Melala, in the 12 Book of this Chronography. Kai exivero દેν αὐτή Αντιοχεία Αλυτάρχης દેν τη ἀυτή θεία κελέυσει ὀνομαθείς πρώ-TO Apeiro , i war integer modine Annoquis osis posteus of gina שני בינים בי בשנים בי בינים वेगावेग में बंद वेंगरवण नवेंद्र वेंगनवेंद्र में सिक्ट्र , स्मिन्ड में बीद सर्राणाण वेंगवानी का, बेरेरे औं tris Hade, epoges de sonin dianguror ameni word nor, is sepanor in πων Ανποχεί- λυχιντών ή μαργαειτών, κ) άλλων τιμίων. κ) κατώ χε ράβουν εβελλίνην, as Tis uejanns popur els Tès Mus modus saudanea dances. Es.

Q' d' l'enquarteis mes perelan mar 9 300 The Budhe in the diquesera. ματι Πομποιανός Κοιαίςως, ο εκ γέλες συγκλητικών Ρώμικ υπάρχων φος έ-

τινα επίμων ή προσεμύνεν ως τινα, φησίν, Απόλλωνα.

H' duri de Runn is a Some miner wegelandorto Augidanio eropa. TI Kapon Intereton, pogrita o ototos sonin da red o hognende, n sewaver managravely and degriver elimars is in my there subdetor general iger vin Dla, Berrya Amaion Aife etipur no powerklus wie vie Eguip

Foh. Antioch. MS. in Arch. Baroccian. Bibl. Bod. Lil

12. Tree 26 YWY Koudd's Carinews, x Mapoziis Oxum-

Εριών, καθώς & σοφός Δομυίν 🕒 ο χερνηγεάρ 🗨 वर्षण्य नदी τα συνεγεάλατο. Ε.

That after the reviving of the long intermitted Sports (by an Edict from the Emperor Commodus) in the same Sacred Sanction Aphronius a Cytizen of Antioch, and one of the Expresecti, was first named Alytarcha, under the person whereof he was dayly honour'd and ador'd by the name of Jupiter. And during the Solemnity, never came nithin doors, or lay upon Bed, but slept upon the ground, in the open air, lying upon stones covered over with a rush mat, and clean Carpets. His Habit was a long guilded Robe white as the Snow, upon his Head a Crown of Carbuncles, Pearls, and other precious Stones. In his hand an Ivory Scepter and white Sandals upon his feet.

The Grammateus then first chosen by the Senate and People was Pompeianus by Name, a Quartor, and descended of the Roman Senators. His habit also was a long white Robe, upon his head a Crown all of Gold made after the Laureat Fashion. And Him they honoured and adored under the Name of A-

pollo.

The same Senate and people chosa Cassius Illustrius Am Herband phithales, whose habit was in like manner a long white Robe of invises Silk, upon his head a wreath of bayes, in the middle (or hanging Kaisageds, at his breast) a golden pettoral, upon that the figure of Jupiter. Procopim Illustre was honoured and adored by the name of Mercury, as I find frim Casarienall this in the learned Domninus his Chronography, & So Johan, sis, &c. Antiochenus.

The office of the Grammateu I conceive to have been the registring of the Victors names, the time and Stile of Rewards, &c. Which were therefore called me rejument now iscordium. The Records of the Holy Conquerors, as the inscription upon the Farnesian Marble: and the receipt or Office of these Records was answerably termed resuperation. See Fabers Aganistican, Lib. 3. c. 23. & 27.

And such a Scribe or Actuary as this was the ratassians & yesquareds. Who when he had appealed the people, said, yee men of Ephesus, &c. Which how proper it was for him to do.

esees.

Lib. 4. C. 7.

will be easily confessed by them that shall consider what the Tradition hath that the Alytarcha was named by the Emperor, but the Grammateus and the Amphithales were cholen by the People themselves. And the Grammateus was first in order.

CHAP, X.

Newxop ..

A&t. 19. 35.

What man among you is there that doth not know that the City of Ephefus is a Worshipper of the great Goddess Diana? &c.

O we translate, as the vulgar, Cultricem Diane. Quatuor E-The Arabick Paraphraft doth not feem to have undervang. Epift. A-Junius his Translation of that is, Viri Ephelii, quis postol. & Aposto- Stood it. lor Al. M. A- nescit Civitatem Ephesiorum effe Artemidis magna. His note in the margin is, Greek Newxbegr non est hic. I had otherwise rab.in Arch. Bibliot. Regithought it might be an error in the printed Copy, but I found it lo too in a fair pointed manuscript in Queens Colledge Library.

and wee in the fignification of wadaige, One that maketh clean the Temple. Νεωχός @- (faith Phavorinus) ο την Εκκλησίαν κοσμών, xogeiv 20 नवे जager, one that fweepeth the Church, But Snidas o न्हें News noques x de remitar and ix o sagar, Not one that lweeps but adornes and beautifies the Temple, xogen 38 xashani(ers, sher

Scholiaft Arif. z Newzog & , as the Scholiaft upon Ariftophanes. ad Negex.p. 61

The word is sometimes read in Latin and elsewhere than in Aftronomicay. the inscription cited by Gruter. For Julius Firmicus saith Defluens a. 2 Luna si plena lumine feratur ad 4 facit magnos &c. Neocoros quoque aut prophetas, vel Sacerdotum principes. And the same Author in another place. Serapis in Loypto,

colitur, hic adoratur (i.e. Alexandria.) hujus simulachrum Neocororum turba custodit, & ad memoriam vetustatis errans populus ordinem facrorum in honorem integerrimi ac prudentissimi hominis constitutum contentiosa hodie animositate custodit, &c. Where also it may be noted that in great and frequented Temples, the Neocori made up a confiderable number, and were diftinguished therefore into degrees of order, as by that in the body of in-Criptions. O' messistato TV Newsocarts usale Esected , and Eximums in by the vetus Expositio totins orbis, C. 18. in the Description of 78 x00018, a 70. Alexandria.

Gotofred edit.

The word is (by those who do it most properly) translated Aditua, so the Syriack. And it is the uttermost seuse the Interpreters have as yet gone down into. We may render it as the Italian Translation by Devdate, Sagrestano, the Sacrist of the great goddess Diana. But to be said here in so collective a fense of a whole City is without any known parallel in Books. Master Selden. if men of the greatest conversation in these have sufficiently observed.

In the Marbles, (though less in these, but in the Greek Coynes most frequently) it is found from the beginning of the Empire down to Gallienue. The inscriptions are in those of Angustus, Καισαρών φιλοπολείτων Νεωχόρων. In the Tiberian Παεεμφείτων Νεωκόρων. Περχαμένων dis Newnóρων: In others, χευσάνλυνα Zaeslávov zels Newrogov. "Antia Hisa Heew Slov Newrogov. Epeclov A Newrocav, Epeciav Sis Newrocav, x The Acteud G.

Antonius Augustinus his note upon the word, is, Questa parola per intender la dia molto d'a fare a quelli che veggono le Medaglie con qualche diligenza. That it hath perplexed even those who have perused the Medals with the greatest circumspection and

fagacity.

Cafaubon to the Monumentum Ancyranum, hath this opinion. Animadversiin That when Cafar Augustus and the succession by his example, Sueron. P. 131. granted to provincial Cities the erection of Altars and Temples, and exhibition of Olympicks, &c. for the upholding of common interest, and to confess the honour and Divinity of the Emperors, the Cities fo indulged, accounted it a special grace. to be stiled the Newrigo or Sacrift of the Solemnities,

For

Por other Monuments making up to the untying of this hard word, I remit you to Master Selden upon the fourth Arundel Marble: where I think there is as much faid, as by the revealed stock of Antiquity could possibly have been, though you may fee to the latter Petit, variar, Lett Lib.4. C. 10. But I shall fet you down fomething out of an ancient Author, which will reconcile the word to this very fense, and require it to a less strange and unlikely found.

That the word is a term of Devotion respecting to these holy Games, the mentioned Marble intimateth enough, Nurrecon Syna Zulanite, ral' o dis Newroser provaner apara iser, &c Sa-

crum Certamen, &c.

And the reverence indeed was of fuch an intemperate height, that not the folemnity it felf only, but the people also for the time being, and the victors ever after were accounted and called Holy

Foban. Antio- . chen. uhi Sup.

For, El ns & autovierte gurh, Erre vio in ise sonon, Dius nod orlo בּיבּפָסאי, ס בּיסְמִיצְעוֹשְׁ בֹּי שׁנִי צוֹנְאוֹדְיוֹי סִיסְפָמִי צְּעִלְטִבּי בּמֹנִ דבּאְפּעיהוֹבּ מֹנִידּ Experient (ero 38 custas ut roy a java x estrelo isesus abauras x naestros

कार्रेक्क्का, बांदर क्वार्थमहाम्बा देर्भागात हा केर वेत्रवेष्व रिक्निक

If any of the Company, whether Maiden or young Man, upon the acclamations of the Holy People, were crowned, The Crowned as villor, was to ffend the rest of his dayes in a closser: for immediately after the Games were ended he was consecrated a Priest; likewise the virgin votaries, if crowned, were made Nuns

Nay so yet more holy was the opinion of these games, that the Emperors themselves accounted it no fall of Majestie to bear the Alstarcha's part and be a May-King, or Mock-fapiter

in these Revels.

Eposesor to ginus to Antidexe o Basineis Disensuraris the deconie Anutalex & daredy incornerior spoper, o de Banneis and Tedares egt-פנים שפפעפצי. דמ אב מואמ אמידם, שני אוי בש שם אבש את אתעומנים שם פניוי אבם אוים דווי ונפט ו המושל של און ביפס אנונים די ליונים.

The Emperor Diveletian (as the fame Author out of Domninus) took upon the perfon of the Alytarcha, with this difference only, that whereas the Alytarcha wore wlong white Robe of Silk, the Emperor wore one of purple. In all other respects he was habited as the Alytarchaused to be, holding in his hand a holy

Scepter and doing reverence to the People.

And as if he had been greater in these than in the Imperial Robes, μετὰ τὸ πληςῶσαι τὰ ᾿Ολίμπια, ἐχ εἴλετο βασιλεῦσαι, λέχων, ὅΙ εἰνοδαμω τὰν βασιλείων, τὰ ἐκροεσα χῆμα τᾶ ἀθανάτα ΔίΘ. Καὶ ἔκ]οτε εμφιεν ἔτως, &c. i. e. The Olympicks ended, he would be King no longer, saying, I have put off the Empire by putting on the habit of Immortal fupiter. And so continued ever after.

The like was done by Maximinian, as the same Author in

his life.

Put all this together, and the fum will be,

That the Celebration of these Games in this or that Ciry of the Common, was a Solemnity throughly fanctissed in the opinion of the People, as an observance of high devotion and Religion to the Gods and Emperors, the performance whereof could not be done without a Priesthood of Ministers.

And to that fense the Asiarcha ought rather to have been rendred, not Principes (as the vulgar) or Primores, (as the Syriack and Arabick) that is, the Chief of Asia, as we: (though this will hold too) but Sacerdotes Summi, The High Priests of the solemnity: the devotion whereof could not but move the City so obliged very much saffect the Dignity and Title of the Newsoft, to adituate such a piece of Divine Office, where so many Gods were present by their Proxies, where not the sports themselves, but all the Company were reputed Holy for that time, and some accounted so ever after.

The Grace of this how often it was granted to this or that City, (as to some it was the fourth time) so often was the stile expressed in the imperial Coyns, to the present purpose that

of Valerian ferveth best.

Upon the Reverse 3 Temples, in the midst an Altar, with Du Choul Difthe fire kindled, and wreathed about with a Serpent (the hea-conf. de la Rethen Hieroglyphick of Mysteries and religion) with this inscrip-ligion des ancition, Nanual New 179's Newsoper. Upon the face 3 heads, answer-ens Romaines, able to the 3 Temples; The first of the Emperor himself, the 117. Other of his two sons, Gallierus and Valerian Casar.

For the Connotation of the turn or time as as as mis, & o. with

mention o the Deity sometimes, but so often without it. The reason is hard and slippery. The last resolution that I know to have been made is this. That in all likelihood, The Mater Deum or the mother of the Gods was common to all the Cities of Asia; And that whensoever the Newdog is written with a note of the time only, as in those of the Galtieni, Emprediar dis Newdogwr. In those of Cains; Errendow Newdogwr. &c. and most constantly so, The Mother of the Gods is to be understood. Otherwise, if the special Deity of the place be mentioned, as Mayvinton Newdogwr Agricus of the sold of Maximine, and Egesiar dis Newdogwr in sis Agricus of the God of the place is

to be meant fingle.

Certainly the Games could not wear out so much of their old relation as not to be principally addressed to the Gods of the first right, though not without a flattering concernment of the Emperors, the Gods below (as the times then were) having taken the place of those above. The old Gods of the Games were Jupiter in the first place, and the next Apollo. And that the respect to them continued still and beyond these dayes of Claudius, is plain by the note before, where the later is represented by the Grammateus, the former in the Alytarcha's part. And so I doubt not to understand the Reverses, where the Newsdees are fet down whout expression of the Deity. Where 'tis otherwise (and that is not often, especially if the last Observers Note be good; vixque aliter usurpatum prater tria quod sciam exempla reperias) It is a special super-acknowledgment of the God of the place; as the Eperior Sis Newsogor, 2) The Agripus &, The great Diana of the Ephefians, whose Newrog the City o Ephesus now was. It is not Newno egy elvas, but & sas, the now Sacrist of Diana. And why the mention should be so often ('tis only so for ought I vet know) of this Diana is not fo strange, if it be considered that the was not only great of the Ephefians, but of all the Common. and to whose shrine there went up a more famous and frequent pilgrimage of Devotaries, than to any Holy Land of theirs whatfoever.

This is the sense of the Neuroess, and this was the meaning of the Actuary.

CHAP.

M. Petit.

CHAP. XI.

Ναοί αργυεοί.

For a certain man named Demetrius a Silver smith, which made Silver Shrines for Diana, &c. Act. 19. 24.

THE Syriack Paraphrast leavesh the Greek Nais as he found it. The Arabick and Æthiopick translate it Silver Images. Beza, Templa argentea, Silver Temples, but meaning by this certain Coynes stampt upon with the Figure of Diana's Temple.

Such indeed as these are sound, Silver too, and among those

of Claudius.

And 'tis the more probable, for that some ancient Coynes Fulius Pollux. have been called by the name of their Expresses, as the Athenio, o. c. o. ans had a certain Coyn (saith Pollux) & endes of Exposite Bus of the Pollux of t

or Tortoife enstamped upon it.

And the Jewes too had Coyn of very aged Memory called by the name of the Print, which was a Lamb, to intimate (as it founds to me) Him that was flain from the beginning of the World. 'Tis said in the 42 and last chapter of fob, that all his friends gave him a Piece of Mony : The Syriack there is pecudem unam. So the vulgar. The Greek and Chaldee, a Lamb. The Original is, Kesita, and but 'twice more found in Scripture, 7.6. 24. 32, which repeateth over that of Gen. 33. 19. where facob is faid to have bought a parcel of Land for a hundred pieces of money. So we, The Margin is, or Lambs. But that is, as the Talmudists expound it, money enstamped upon with the Figure of a Lamb. R. Akiva faid, כשחלכתי לאפריקי &c. When I travailed into Aphri-Talm. in Roff. ca, I heard them call money Kesita, or by the name of the Lamb, Hassanah.fol. but to what use will this be? why, to the expounding of that which 26. a. is said in the Law: a hundred Lambs, that is, pieces of money, Gen. 33. 19. &c.

It

It cannot well be otherwise, for if we take the price of the field in Lambs (not doubting neither but that the old manner of exchange by wares was then most possibly) what shall be said to Saint Steven's Tradition, that the field was bought times gradgewels, for a price of Silver, the same field, though Abraham be put there in stead of Jacob, corruptly enough notwithstanding what Master Broughton hath said, yet there it stands still, and upon irreconcileable terms in Reverence to the Book. Use that reverence still, the Book will be the bigger, and the Scripture the less.

The Heathens say too, that the impress of a Sheep was marked upon their first Coyne, and from thence their money was called *Pecunia*: and *Varro* saith that the hint of this was given a pastoribus. The Roman Shepherds might have it from the Hebrews, to whom this trade of life was more samously pe-

culiar.

But the truest understanding is that of Erasmus, that the Nadialguess were little silver Chappels representing the form of the Ephesian Temple, with the Image of Diana enshrin'd.

And to this agree the Heathen Rites; for Asclepiades the Phicellin. in Juli. losopher, Dea calest is argumentum breve sigmentum quocunque ano. Lib. 22. ibat solitus est secum afferre, was ever wont whithersoever he Num. 12.

Dio PoulaiAnd Dion saith of the Roman ensign, Sci St rews suness, significant security.

nav Lib. 40. Er aus deris sevos sois gura. That it was a little Temple, and De Militia Ro. in that the Figure of an Eagle set in gold. But this to Lipsius man. Lib. 4. is but Intricatum aliquid, ubi enim in Nummis usquam talis efficiency. 5. gies? quin nuda ea conspiciuntur (& centena aliquot extant) line tegmine ullo Sacelli? In columna tantum Trajani nescio quid in alis Aquilarum imponitur, quod Sacelli siguram refert.

&c.

Tis true, that in the Coyns this is very rarely express, though it be certainly found in a Reverse of Maxemius, Silver. The Eagle and Temple in Trajan's Pillar (though this use be made of it by some) cannot so justly be wrought over to this meaning. However its a thing that will hardly go down with any body, that Dion should not know what belonged to the Roman Eagle.

Du Choul. p. 187.

But the matter is not great. The more to this purpose, which the same Author mentioneth. Ev 70 30 70 Adams ved? Paqueix Lib. Heas Bearly, 8th openions two week diatrolow identified, a little 39. p. 62. Temple of Juno set upon a Table, and turning towards the East.

This indeed is enough to declare the use of these Little Shrines in the Heathen Devotions, but supplyeth not the main want of a like acception of the word Nads of reals passing (as in the Text here) in the diminutive sense of Nathar or Natonos, without the addition of uness, Bearls, or the like.

Twill be very hard to find it fo elsewhere. And therefore make the more of this lucky passage in an old Scholiast hoon

Ariftotle's Rhetorick.

Aristotle saith à Menardre Kannisert . ratifiée ou the hold . Rhet. Lib.

The arto tela immediate ised the Naurouse, that Callistratus accused Arist. Rhet. Lib.

Melanippus for cheating the Naurous of three Holy half-penny i. C. 15.

farthings. The Naurous are rendred by the Latin Interpreters fabri adiles, or templorum constructores. As if the Architecture of a Church were any one mans artifice. The old Scholiast expounds the Naurous of the rais to was tower. Temple makers. But that is, (saith he) was electrosedula tiva une fell wooden Temples enshrined with Images which they made to fell

A like sense of einovosaora; See in Codin, De Officiis Aula Con-

fantinopol.

And fuch Temples as these (abating the Material) were the Nadi dequest the Agricus . The Silver shrines not for, but of Diana, made by Demetrius and the Crastsmen to be sold. And the respect of this was that which moved the quarrel. The great Goddess indeed was pretended, but at this time there was a solemn confluence of all the Lesser Assars, to the seer a form or Holy Games celebrated at Ephesas, to the honor of other Gods, but to Diana in chief. And it must needs have been very much out of the Crastsmens way, if it could have been perswaded (as Paul endeavoured to do) that these ensurined Idolishes of Diana so much bought up by the devout people, were no gods because they were made with hands.

And fuch a shrine as these Nadi was the Zunni To Mondy, c. 7.

vers. 43. as the Lxx rightly translate that of Amos the Prophet, c. 5. 23. The Original is, and an Idol so called, as the vulgar and others; but the Tabernacles of your King or Moloch. Their King was Saturn, whom the Persians and Arabians called Civan or Cavian, as Aben Ezra truly observed, and the Persian Glossaries make Prodrom. Copt. to appear. The Agyptians called him Prodro, as may be seen in

C. 5. p. 147. the Coprick Table of the Planets.

The Idolatrous Jews were to call a Heathen God by the Natives name, Cinn or Civan. The Natives were the Arabians,

in whose wilderness they then were.

Therefore the Prophet tetained this word. But the Lxx as translating to Ptolomy, rendred Rephan, which S. Steven followed. In these little Tabernacles they enshrined (as the Ephesians those of Diana in the Nadi) the wars, Figures which they made to worship (it was the figure of a Planet) The Figures of Saturn, or the Stars of their God Rephan.

CHAP. XII.

Hell is naked before him, and destruction hath no covering. He stretcheth out the North over the empty place, and hangeth the Earth upon nothing, Job 26. 6,7.

Though Hell be naked before Him that made it, (and yet he made not death) as to us, destruction hath a Covering: I have wondered much at the Curiosity (how learned soever) of some who undertake to set down the subterraneous Geography of this place, and describing it so considently as if they had been there already, not the Gates and Chambers of death only, but the very points of the Compass in that Region and shadow, and how many Souls may sit upon the point of a Needle.

Rusca. de infern. &c.

I will only put these men in remembrance of the Syriack Reading in the last verse; where instead of those words (but how little a portion is beard of him?) that Translation rendreth, Et qualis sermo malus auditus est de eo? Which seemeth to consess, as if our best expressions of the works of God were but in a manner to give the Maker ill language,

And if it be so, then for men to speak of Hell as if it were Naked before us too, is to give him the Lye.

But my business is to tell the meaning of fob in the next

words, He ftretcheth out the North, &c.

The North here is not to be taken for the Terrestrial Globe, as the Jews would have it, for they are deceived who think the latter clause to be a Repetition of the former.

The North is meant of the Heavenly Expansum, as the word extending sufficiently intimates. And though the North only be nam'd, yet the whole sphear is meant. And yet not only for this reason (as all think yet) because the Northerne Hemisphere was principal as to Job's Respect, and the Position of Arabia, but because this Hemisphere is absolutely so indeeed, 'tis principal to the whole, for as the Heavens and the Earth are divided by the middle line, the Northerne Half hath a strange share of Excellency. We have more Earth, more men, more Stars, more day. And which is more than all this, the North Pole is more Magnetical, than the South. Ridley of Magnor I have always observed (saith a learned man in this expensical bodies rience) that the Pole of the Magnet which seateth it self North, and Motions, is always the most vigorous and strong Pole to all intents and pur-Co. 9.

This North (that is the whole Firmament) He firetched over the Empty Place, that is, not the Aire, as it useth to be

faid

The word in the Text is Tohn. This word fignifies Nothing. So the molten Images. Efai, 41. 29. are faid to be wind and Tohn, that is, Confusion, as we. Or Wind and Nothing. For therefore it is that Saint Paul said that an Idol is Nothing in the world. But especially it signifies that Nothing in the Chaos before the Air or Earth was made; as Genes. I. The Earth was Tohn, that is, Nothing, or as the Lxx translate, dogstis invisible, or (as the Saxon turneth it) the Earth was you, idle. Over this Tohn or Nothing it was, that he stretched the North or Firmament, and then hang d the Earth upon the same Nothing. But of this manner of appension somewhat more is to be said.

God in the beginning) as Mercator deviseth) struck a Center in the Tohu or Inane, indued with that quality as might call unto it the congenial parts of the Chaos, which immediately applying themselves gathered into this Globe. Which pretendeth as if the Frame confifted by an Equilibration of parts to the Center of Gravity, as it continues to be mistaken by common Philosophy. But it is time to know that the Earth doth not hang ponderibus librata suis, - but by magnetical vigour impressed by the Maker upon the whole Frame, but especially communicated from the Center to both the Poles by Meridional Projection, by which engagement. and conjuncture of parts, the whole so firmly and obstinately consisteth, that if by Statical impulsion as Archimedes undertook, or by a higher diffress it should be forced from this &. tuation, it would eagerly and instantly return to it's own place again.

The thing is certain from the conformity of the Needle to

the Axis of the Earth in all parts of the world.

From the Reasons of variation (and the variation of that too) caused by an unequal proportion of this Magnetical force of the variati- in feveral parts of the Globe; from the Experiences made upon the Terrella or little Earth of Loadstone, the Poles whereof being found out by the filings of fteel or otherwise, if a needle or small wire be applyed to the Equinottial parts, it will place it felf upon a Meridian, moved from thence it maketh an acute Angle to the Axis.

About 34 degrees from the Aguator it makes a right Angle. from thence it continueth to be recto major, till it come to the

Pole it felf, where it standeth perpendicularly.

Therefore the Globe of the Earth consisteth by a Magnetical dependency, from which the parts cannot possibly start aude, but which howfoever thus strongly feated upon its Center and Poles, is yet faid to hang upon Nothing, because the Creator, in the beginning thus placed it within the Tohn, as it now also hangeth in the Air, which it self-also is Nothing, as to any regard of Bafe or Suftentation ... r. Der of the marrier of applefor forcevitat more

Gelli brand of the variation. on. Cc.

CHAP. XIII.

RO'KKOS ΣΙΝΑ'ΠΕΩΣ.

It is like a grain of Mustard-seed, which a man took and cast into his garden, and it grew and waxed a great tree, and the sowls of the air lodged in the branches of it, S. Luke 13.19.

Prehagoras said, Sinapi principatum habet ex his quorum in sublime vis feratur, That Mustard-seed hath the preminence among those things whose power is to ascend upwards, Which might seem to pretend to the growing spirit of this Plin. Nat. his. grain, had not Pliny preengag'd us to the sense of opera-lib.20.c. 22. tion, quoniam non alind magis in nares & cerebrum penetret.

The grain, especially of the second sort, quarapiciam frondem exprimit, is not unapt to shoot forth in a garden soil under what Clime soever not intemperately cold, and to a proportion of height more than ordinary; and 'tis one of those which a great Naturalist of our own bids us make experience of, whether it would not grow up out of a Stag's Horn.

Cent. 6. 550. But of so prodigious a stature as the Gospel Bacon's Mas. describeth I could not find any observation made by those Hist.; who have most of all noted upon the Exotick Simples. It is to be imputed to the strange pregnancy of the Hebrew earth, concerning which, as of their City, very great things have been spoken.

The same Tradition is remembred in the Hierusalem

Tremel. in Matt.13. 31.

37.6.

Talmud cited by Tremelius out of the second (it should have been the seventh) Chapter of Peah, or de Angula agri. the Corner of the field to be left for the poor, &c. and here the bow vielded שלשה בדי חררב not nine, but three, Kabs of Chardel or Mustard-feed.

In the fame place of the Hierusalem Talmud (quoted also by Tremelius) Simon the fon of Calaphta faith קלח אחר של תרבל היה לי בתיך הגן שלי, ותייתי עולה בר כעילה בראש הטאינה, I had a ftemme of Chardel in my

garden, into which I could climb up as into a fig-tree.

Though I doubt not but the Doctors over-reach, yet it argueth fo far the extraordinary growth of this Herb in that good Land, that our Saviour is quit of the strangeness and

wonder of his words.

So when he faith that the Mustard-seed is the least of all feeds, though it be not precisely true in respect of the smaller feeds of Poppy, Rue, &c. yet it is not properly tpoken to the few as if it were, who when he useth parvis componere magna, commonly doth it by the grain of Mustard-seed: so More Nevoch. in the More, Maimon maketh a comparison betwixt the Fir-P. I. c. 56. fol. mament and a grain of Multard-feed. They are comparable (faith he) in the three dimensions, though the one be of the great-

est and the other of the smallest magnitude.

CHAP. XIV.

Γροσέχετε τ έλεημοσύνω ύμβ μπ ποιείν έμπροδεν The arθρώπων, &c. Take heed that you do not your Alms before men, &c. s. Matthew 6. 1.

7 Ery ancient Copies have it, Heorigen & Arguorivlus. And fo the Vulgar, Take heed that you do not your righteousness, &c. which is the word for Alms in the Oriental phrase. That of Solomon, Prov. 10. 2. The treasures of wickedness profit nothing, but righteousness delivereth from death, the Book of Tobit rendreth in exenuorism pioreras, Alms

Alms deliver from death. So the Lxx Pfal. 24.5.

The Hebrew ancients lay that David gave Alms to the Perush Ben Sypoor every day, and moreover as oft as he went into there, 10. Alph. 1. Synagogue or School, faying those words, I will behold thy Pfal. 17. face in righteousness, &c. as the Perush to the wife sayings of Ben Syra. Where also the poor mans box is called של חחחצ the box of Righteoufness.

The poor indeed in Scripture are called Domini bonorum nostrorum : Prov. 3. 27. Withhold not good from them to whom it is due, Mibhahalu, from the owners thereof. And therefore to give to the poor is but funm cuique tribuere : Ariffotle's

Tustice.

The Hebrew style of begging intimateth alike. Their Maunders use to fay, 'I'I ICI Think me worthy ; or, 'Tis just that I receive, Vajikra Rabba, S. 34. Nay חו לו מצוה Da mihi praceptum. Give me the commandment; ארקהכן קורא ירושלמי for fo Alms is called in the Hierusalem tongue, faith the Gloss to Semoth Rabba, S. 36. which is the reason why our Saviour call'd those riches withheld from the owners thereof, Mauuwa fadmias, The unjust, or unrighteous, Mammon, Luke 16.9. The Targum upon Hofea s. 11. calleth it ממון דשקר Mammon diskar, the Mammon of a lie: fo Shakar most properly fignifieth, but is often rendred by the Lxx addaia which therefore may bear the fame fignification Hellenistically in this place, and opposing to the no annovor or true Mammon in the next verle, for adula fignifieth both. The Syriack and Arabick render Mammona iniquitatis, the Mammon of iniquity; which is the proper meaning of admia, and first respected unto by our Saviour : that is. Riehes unjustly detained from them to whom it is due, or (to take Shakar Arabically) the Mammon of the poor.

'EMMPOZOEN TO'N 'ANOPO' HON, BEFORE

MEN.

R. Jannai seeing one giving a Luz (the fourth part of a Talmud in Shekel) to a poor man before company, faid unto him, ir Chagin fol. 5.a. had been better not to have given him at all. Nay he (fay they) that doth his Righteonfness in fecret ממשה דבנו is a better man than Moses our Master.

CHAP.

CHAP. XV.

'Ον τεοπον ή Ίαννης κὰ Ἰαμβρης αντίς ησαν Μωϋσά, &c. Now as Jannes and Jambres, &c. 2 Tim. 3. 8.

Onsidering what S. Paul citeth elsewhere out of Aratus, Epimenides, &c. he might possibly take this from Numenius Apamensis, a Philosopher of Pythagoras his Sect, quoted by Aristobulus in the book dedicated to Ptolemy Philometor. The Philosopher delivereth, Ta 3 iξūs 'Iarrūs iz 'Iarrūs iz' 'Iarrūs 'I

Geograph. Nubiens. p.4.climot. 2.

* Talmud in The manner of the contestation is set down in Menachoth Manachoths. Early of Haccorbonach Hassibbur. (1717) 1711 a. Shemoth &c. i.e. * John and Mamre faid unto Moses, Thou bringest Rabba, Sect. 9.

from to Aphraim. He faid unto them, Men ufe to bring

berbs to Jarak,

The meaning is, (as the Gloss there, and Sherirah in the Baal Aruch) Aphraim was a place in Agypt abundant in corn, and to bring straw thither was (to speak in the Heathen phrase) to bring Owls to Athens. So for Moyses to shew his Legerdemain in Agypt, where the black Art was so notorioully known. Moses retorted upon them like for like. Jarak was a place abounding with Herbs, and yet all men carried their Herbs thither. See the learned Buxtorf, Lex. Tit, in 171.

The Tradition was not altogether unknown to Plin, by plin. Rat. Hift. whom the Constellation is called Marices fattie & Mose & ub. 30.6.1.

Jame & Josape, Judeis, pendens. Apuleius also maketh mention of Joannes a great Magician, miltaken by Pius for Saint

7 ohn.

In the Dibre Hajamim Moss they are called Jane and D'D' The Mamre, and said to have been the two sons of Balaam, So Bine Visa Mos. Jonathan's Targum Numb. 22, 22, and the Book Zobar upon the same place, sol. 90, col. 2, where they are called Jones and Jombres, as in the Tanhuma sol. 40. But Gedaliah in the Shalsbelet saith that their native names were John and Ambrose, sol. 2, col. 2.

The lame Tradition I find in an Arabick Catena upon the Catena Arab. place in Exodus, אלקאשר אחרג בני אסראיל ביר קויה MS. in Pen-

clim. 3. AS WILLIAM

rended to Paliedius in

in the Albert

ורראט מנוע וערק פרעון וגנורה פי, אלכחה אלאחמד אל מערוף בחר סוף והי בחר אלקלום והרה אסמא אלסחררה אלרין כנוש יקאומוש מוסי והארון זכנוש יצארתוהם פי עמל אלליאת קראס פרעון מלך מצר אלאול דינם ימבארוס סארורס הואל הם אטעוא פרעוז ואהלכהם אללה פי בחד אל אחמר מע פרעון וגנורה i. e. The tenth (Plague) he brought out the Children of Israel with astrong hand and a mighty Arm; but Pharaoh and his Vide Geograph, Hust were drowned in the Red Sea, called also Mare Suph, and Nubienf. p. 5. Mare Calzem. And these are the names of the Magicians which stood up against Moses and Aaron, and resisted the work of God before Pharaoh King of Egypt, Dejannes, Jambarus, and Sarudas. These caused Pharaoh and his people to transgress, and God destroyed them with Pharaoh and his Host in the Red fea, &c.

The place was that part of the Red fea which lyeth upon the Coast of Jethran, a dangerous and tempestuous sea, saith Goog. Nubiens, the Arabick Geographer, פיקאל אן פי הרה אלמינע עדן אול אן פי הרה אלמינע עדן אלובי. i.e. And in this place it is said that

Pharaoh (curfed of God) was overwhelmed.

CHAP. XVI.

צפנת פענה.

And Pharaoh called Joseph's Name Tsophnat Paameah. Genesis 41. 45.

Hat which is here flood upon first is, whether the Imposition of the Name be out of the King's own Auptian, or out of fofeph's native language. If Ægyptian it be, (faith Aben Ezra) then I know not what it meaneth : if Chaldran, then I know not the name of Joseph, &c. The first word Tsophnat may seem reducible to the Hebrew 15x Tsophan, which signifieth, to Hide, but for the next, It hath no fellow in Scripture, faith Bechai.

chai. אכל מצינר, &c. but I find (faith he) in a certain R. Bechai in Oraison אכל מצינה אור Hampaneah Neelamin, A Re-Pentat. fol. 56.

vealer of Secrets.

But who loever will derive this Name from the Hebrew (Calvin may better fay it than I) are but argute ridiculi. The imposition of new Names in the Agyptian, as in the Persian Court, was FIRED at reflection of honour and ad. Paraphrase worship, saith Don Joseph. And a considerable circumstance of in Dan. c. 1. 7. this reputation it needs must be, that the Names should be given out of the Prince his own Tongue, from whom the honour descended Putatur esse wocabulum Agyptiacum, saith Bustrorse. Tis certain. For besides the Authority of Philo, Ramban, and others, it is assured by the Coptick Pentateuch, which expressly readeth; And Pharaoh changed Joseph's name into YONON DANHX. The Samaritan readeth as the Hebrew: but the Lxx as the Coptick, Yovtor paring.

So the followers of that, though I meet with an Arabick version of the Greek Pentateuch in Syriack letters, reading not as the Lxx, which it translateth, but as the Hebrew Tsophnat Paaneah: a difference which I was not able to reconcile unto that common consent which appeareth against it. Though I meet also with another Arabick Translation of the Greek, rendring much after the same rate, where yet the word is set down in the Margin right, and in Coptick Characters, YONGON PANHX Psonthon Phanek; with this Arabick note upon it Ty? BODEN THE TYPE INTERIOR PENTATEUCH.

in the Language of the Place (the Egyptian) is, One that Arch. Laudinin knoweth (ecret things.

The Armenian Translation rendreth, And Pharaoh called Jofeph Fefunt. But what the meaning of this should be, the most

learned among themselves are confessedly ignorant.

This is all the inconstancy of reading I could observe. For the Interpretation, Procopius saith it signifieth Fertilitatem, sive commodum Aeris temperiem. Saint Hierome, rather in words than sense otherwise, rendreth it, Salvator Mundi. So the Vulgar, Vertitque nomen ejus, & vocavit eum lingua.

Ægyptiacâ, Salvatorem Mundi. And the Author of the Lexicon to the Complutensian Bibles setteth down The Paaneah, Orbis, Mundus: but did very well to add, secundum Translationem nostram. And yet to save the credit of the Vulgar, the Roman Expositours generally rest themselves upon this meaning. And the reason given is, eò quòd orbem ab imminentis famis exitio liberasset. But this should rather have been the reason why the same foseph was called the Shor, The Oxe, Gen. 49. as farhi and the ferusalem Targum there. For the seven sat Kine in Phaoroh's dream were joyn'd in presage with the seven full ears of Corn, as the mysteries of Cheapness and Fertility.

The Impress of an Oxe hath the same signification in the ancient Roman Coins. And an Oxe of old (as Varro saith it) was counted a man's fellow: for by the Law of that time, He that should take away an Oxe his life was to redeem it with

Varro de Re Hethat, Ruflib.2.c. 5. bis own

In an old Roman Marble, the complete Husbandman is deferibed holding a Bullock by the mouth, and fetting his left knee upon the Back: which Camerarius unriddleth out of the Hieroglyphicks, where a Bull is written for the Earth, as Macrobius is his Author in the Saturnal. Mahomet's Parable was, that the world was supported by an Oxe, the Head whereof was in the East; which whether it respecteth to the strength of this kind, or be an Allusion to the former sense, (as it might be) I distinguish not.

Anno A Thomp. But there be that think (faith the Tradition in Snidas) that the great God of Ægypt, Serapis, was no other than foseph. And the stories run parallel, for this Apis is said to have been twocos now aros wor, a certain rich man, &c. who during the dearth at Alexandria supplied the people's wants at his own proper cost and charges: restending any rady drishoar, is & Bus erespeto, our of soor of sways. To whose memory therefore, after his death, a Temple was erested, and in that an Oxe dedicated, as being the Hieroglyphich of an Husbandman.

But whosoever he was that revealed to Saint Hierome the gloss of the name, Salvator mundi, sufficiently abused

the Father. Mofes Agyptius exprelly affirmeth, that after diligent enquiry made of the Natives themselves, he received this Notation of the words, שימול ומתרים Hammegulleh Nistarim, a revealer of Secrets. The Coptick beareth him infallible witness, where & ANH'K, Phanec, fignifieth Vates, an Augur . YO'NOON, Pfonthon, Futura, things to come. So the Greek Interpreters. Tira igulusias Exes go Yor Dougarn'x; What meaneth P (onthomphanec? faith Theodoret : Των αποβρήτων έςμωνευτω, ως τευ ονείρες διασαφήσανία, Theodoret. i.e. An Interpreter of hidden things, as one that was able to seal pop. tell the understanding of Dreams. So Zonaras, Philo, Fosephus, &c. Nam & Prodigiorum sagaeissimus erat (saith fufin out of Trogus Pompey) & Somniorum primus intelligentiam condidit. Thus also the Scholiast upon the fore-Scholiast Arab. quoted Arabick version of the Greek Pentateuch, 7'DBT MS.in Pentat. הרהאלכם מטלע אלחפיא, i. e. This interpreted is the in Archiv. name of one that can interpret hidden things.

The Babylonish Targum, as that of Oncelos, leave out the Name, but render as before, And Pharaoh called Joseph the man that revealed Secrets, as the one; or the man to whom Secrets were revealed, as the other. And thus the Rabbins universally. One of the Jews entitleth his Commentary upon the Pentateuch Tsophnat Paaneah. Another calleth his Book Paaneah Razah, which is all one, A revealer of Secrets. The Syriack Translation setteth down the Name, and rendreth accordingly. So the Onomasticon Syriacum, cited in the Prodremus Copticus. Likewise the Arabick Paraphrases, as well the Vatican Copie as that of Erpenius's Edition. They express diversly, but their Interpretation is the same.

The Collector of that which is called the Chronicon Alexandrinum attained to this sense of the word, sigulusesta, a dimension without, Which interpreted is, One to whom it is revealed what shall be hereafter; and delivereth moreover, A Marion, and resumpanis divin his manages, of Aluminos Yordovady XI accompleted as, that the Egyptians, after the Introduction of those plagnes upon them by Moses, called him Psonthonphanchthe,

or One that knew things to come.

CHAP. XVII.

and the Lord fet a mark upon Cain, lest any one finding him should kill him, Gen. 4. 15.

NE will needs persuade us that some other Copies read it, Et possit Deus Cain in signom, that God made Cain an example. If he knows any Hebrew or Samanitan Copies that read so, he knows more than all the world besides do. If any other Copies, he knows nothing to the purpose; for 'tis impossible for that sense to be wrested out of the Original. So that upon the matter there is no variety of Reading at all. Only the Persian Taric or Chronology, inflead of Cain, setteth down Kabel, by what Tradition or Corruption I know not, unless to swallow the Murtherer up in his Brother's name. Therefore the Translations universally agree, excepting one or two Arabick versions of the Lxx, who translate it vachukka, And the Lord imprinted, &c. as if the mark had been made with a pen of iron, or the point of a Diamend.

I observe but one Criticism noted upon the Text, and that by Moses Gerundensis. It is, that he saith not in or now, signum dedit, or signum fecit, but was a mark of that kind that it should fick by him. It may be added that, whereas we translate it, And the Lord set a Mark, we may render it, And the Lord set a Mark, we may render it, And the Lord set a Letter; for so the word now Oth signisieth too.

and giveth name to all the Letters of their Alphabet.

According to the natural Magicians and Caballifts, the first man Adam and all the rest of manking in his right had divine original marks imprinted upon them by the singer of God. The marks (as they receive it) were The Pachad and The Chosed. The first was to keep the Beasts in awe of men; the latter to keep men in love one with another. The first they otherwise call the left hand and smood; the other, the right hand and scepter of God. These characters at the first were very strong and of great prevail. But since the Prevarication

rication these Traditioners say they grew very much defaced and worn, and very hardly to be distinguished either by Man or Beast; not utterly defaced, but partly remaining, and so much the more or less legible as the man hath more or less blotted out the Image of God in him. Quod sentiens Cain (saith Cornelius Agrippa) timebat, inquiens Deum, Omnis qui

inveniet me. &c.

So far as this holdeth, it was necessary that Cain should have a new mark set upon him; there could not be much of the old impression in him. R. Menahem saith that he was of a Diabolical extrassion, begotten of seed conveyed by the Serpent into the Woman. He is said indeed to have been of the wicked One, I sohn 3. 12. But 'tis certain, and enough, that he made the earth guilty of Bloud, innocent bloud, the righteous bloud 'tis called, his own Brother's too, so soon and first of all, and in so small a World of Mankind.

The Conducement of all this is but Cabaliftical, and fo to

go.

For the Mark it felf: The Greek and Latin diversities are not great, the most and soberest concentre in this mis-understanding of the Lxx, who translate that which should be vagus & instabilis, a vagabond and a runnagate, &c. slowed refuser concluding from thence that the mark was nothing else but a continual trembling and consternation of his whole Body, especially his Head, (I wonder how they knew that) manifestly pointing out and distinguishing him to any one that should cross the way. Which very opinion is also quoted by Don Isaac Abarbines out of his Wise men. But besides that this sentence cannot be safe from a mistake in the ground, the mark must needs be more signal than so.

Aben Exra quoteth some to say, that a strong heart was given to Cain, which made him formidable to all, and that this was the mark: but my own opinion (saith he) is, that the Lord set a real mark upon him, but the Scripture hash not declared what it is. R. Solomon saith that it was a mark imprinted in his forehead. Theodoret saith that it was such a one as rendreth him Prionuov. So Barabbas is called in the Gospel Nous Science a notorious one it

should be, or, as the Saxon, repague peopenan a firing thief. This manner of expression must needs be derived down from some visible mark imprinted at the first. And the occasion could not be given before Cain's time, for he was the first nan that ever had a mark (such a mark) set upon him.

The Author of the Arabick Catena maketh him proof against man and beast and all the Elements. He saith that the mark was such an impression upon Cain as enabled him to walk and be securely among the wildest of the Beasts. אלסיף מאכאן יקטע פיה ואלנאר מא כאן יתכבה ואלחר אלמא מא כאן יהכבה ואלחר ואלמא מא כאן יהכבה ואלחר ואלמא מא כאן יהרבה ואלחר אלמא מא כאן יהרבה ואלחר עליה secould not burn him, mater could not drown him, the air could not blast him, nor any thunder or lightning could strike him, &c.

In the Bereshith Rabba or great Genesis, R. Judah saith that the mark was a circle of the Sun rising up upon him. R. Aba said that it was a Dog delivered to him: and Isaac Abarbinel reporteth from them, that this was Habel's Dog wherewith he was wont to keep his sheep, but appointed now by the blessed God to keep Cain's body. R. Joseph said that it was a Horn branching out upon him. Others say it was a Letter taken out of the Tetragrammaton, &c. See R. Isaack Ben Arama in his Commentary upon the Pentateuch, sol. 30, a. col. 1. Ole Tamia, sol. 43, a.

These Traditions are wild and distant, and cannot reconcile any belief.

But in the vision of Ezekiel, the Lord said unto the man that had the writer's Int-horn by his side, Gathrough the midst of the City, &c. and set a mark upon the foreheads of the men that sigh and that cry, &c. He was utterly to slay old and young, maids, women and children, but he was not to come near any one that had the mark upon him. If it can be found out what mark this was, I think it may be as equally devised what that was which was set upon Cain, lest any one finding him should kill him.

Catena Arab. MS. in Arch. Bodkian, c.8.

Bzek, 9.3, 4,

col I.

The Margin there is, Mark a mark, Theodotion, the Vulgar, &c. more expresly set down, Mark a 17 Than, which is the last letter in the Hebrem Alphabet. And the Original is without controversie so, as Junius hath very earnestly proved upon the place. Sixtus Sinensis may be seen lib. 2. p. 115, 116. Biblioth. Santa.

I am not of their Interest who would contrive this Letter into the sign of the Cross, (otherwise a mark of all reverend estimation) for this Letter is nothing like it in the Hebrew or Samaritan Alphabet; in the Æthiopick it sufficiently resembleth, but that cannot be brought over to this concernment: Saint Hierom indeed, Origen, &c. are quoted to the contrary; but 'tis all one as to bid one not to believe his own eyes. Unless we will preser that manuscript Alphabet in the Vatican transcribed by Bellarmine and Villalpandus before all the general trust. In this Alphabet the Samaritan Tan is so much like a Cross X, and no more.

Tis enough that it was the last Letter of the Hebrew Alphabet, and so the ancient Hebrew Doctors hold them the Doctors selves; as R. David upon the place, און הוקראת הנקראת הנקראת הנקראת הנקראת הנקראת הנקראת הנקראת הנקראת הנקראת היו Our Doctors (saith he) of blessed me ba of the Talmory interpret the word Thau here to be the Letter Thau, &c. mud, fol. 55.

This Tradition follows, That the blessed God said unto Gabriel, Write upon the foreheads of the just men the letter Thau in ink; but upon the foreheads of the wicked write the same letter in bloud, &c.

The same Doctours deliver elsewhere, that the mark which was set upon Cain was the first letter of the word Teshuba, which signifieth Repentance. If it be so, (and 'tis very likely) these repenting men in the vision and Cain had one and the same mark; the first letter of the word for Repentance, and last of the Hebrew Alphabet; but to be set down in the Samaritan Character, because the vision was before the Captivity. The form of the Character was this, N. Th.

or as the manuscripts thus, Z.

Twas a mark of repented Murther; it pointed out the Justice of God enough, but his Mercy more. The vengeance feemeth to have meant his Death by the fame violence, but

eh.

by.

by a long expected and accidental hand. The mystery of the mark was of easie tradition from one to another, for the word was not so presently numerous. The sentence of it felf went forth fevere enough, but was not given to stand all. He was promised to be a Vagabond and Runnagate but you find him in the next verse getting of Children and building of Cities. And by the greatest man in the East of his time, it is to be thought that it was a custome of those parts for the Head of the Family to offer up fet and folemn extraordinary Sacrifices for the Children; for 706 said. It may be that my Sons have sinned and cursed God in their hearts, &c. And therefore I think it not unlikely that Adam, the High Priest of the World then, should do his uttermost to make an atonement for this Bloud, fosephus himfelf faith, that he was quitted of the Murther by Sacrifice : but he faith too, what no man yet hath believed, that is was by his own.

I know not how to account his long life a down-right punishment, but indulged by the mercy of God, and necessary to the multiplication of mankind. As the Greater before, so the Lesser Worlds now were but in their Chaos, till the Soul of Society was insused, and then they became a politick Living thing. 'Twas Cain that first built a City, and called it after the name of his son Henoch.

I cannot impute his Invention of Arts to the Curfe. Though Simplicity of living might become a new-made world and the beginnings of things; yet the growth towards a Commonwealth and stature of People required an exaltation of the first homeliness by a device of Crasts and Mysteries.

I conceive no great matter in this, that Cain went out from the presence of the Lord. So did Adam and Eve too. But Cain went and dwelt in the Land of Nod. And Abarbinel saith that he findeth in our Latin Books, that Cain dwelt in Hodn, (fo the Eastern Geographers call India) and that 'tis possible that place may be call'd so from Nod, in the sense of wandring, &c. But how wandring is to be reconcil'd to dwelling, some body would do well to say.

Job 1. 5.

The greatest part of Cain's curse lay in this, that there was a separation betwixt him and the Faithful Church of that time, concluded up in the Family of Seth. Said Abon Batric saith, (Saint Chrysostome also and Epiphanius, as they are quoted in the Catena Arabica) that our Father Adam after the Fall retired himself into a Mountain of India called the Holy Mountain, prophelying that from this Mountain one should ascend, and another go down. He meant Henoch by the first: The other was Cain, who said to his Brother, (according to the Samaritan, &c.) Descendamus in Campum, &c. And in these Plains the Murther was committed. After which the Family of Seth kept themselves to the Hill, instituting a Holy Life, and were therefore called the Sons of God. But the Cainites continued still, as they increafed, to inhabit and take up the valley, leading a life there fo wretched and forlorn, that, as fames the Bishop of Sarug Jacob Sarug. in Mesopotamia faith, יפרכון הראולאר יפרכון מימוא ליאולאר ולא כאנוא יערפוא בנותם Neither the Children could tell who were their Fathers, nor the Fathers which were their Children, &c. Therefore thefe Cainites were called the Sons of Men. And thus far he went indeed from the

CHAP. XVIII.

face or presence of the Lord.

Ecce Vir, Oriens nomen ej m. Behold the Man whose name is THE EAST. Zach. 6. 12.

Adducam ego Servum menm, Orientem. I will bring forth my Servant, THE EAST. Zach, 2.8.

O redeem this place (and many other equally engaged) I from the received sense, I must needs lay down this new goound, That the special Presence of God ever was and is in that part of the Heaven of Heavens which answereth to the Equinoctial East of the Holy Land.

Here

Here I defire not to be told over again, that God is in all places; I know it: or that he is in all places alike; I know that too, and in what respects. But I am sure he is otherwise present in Heaven then in Hell, and so otherwise in

one part of Heaven than in another.

Neither is it to be thought as if there were an East or West point in that place which needeth not the Sun or Moon to shine upon it. Nevertheless I require that that part of the highest Heavens which answereth to the Equinoctial East of the Holy Land be so called for the present, and I will prove it hereafter that the Scripture hath call'd it so already.

Now to make good the ground, you may hear what the Ancients say. Osois he advantage of said. To the Gods we attribute the Eastern parts, saith Porphyrie de Nympharum Antro; and these parts are called by Varro in Festus, Deorum Sedes, The Gods abode: for Cincius and Cinnius capito gave this reason, why the Lest, that is the Eastern, Omens were more pro-

fperous than the Right.

But more exprelly and excellently the Philosopher himfelf. The First Mover (saith he, meaning God) avalor of in the first Mover (saith he, meaning God) avalor of in the Centre or Circumference of his Orb: Add the said with the Centre or Circumference of his Orb: Add the said with the most of the Centre or Circumference of his Orb: Add the said with the most of the Impression: therefore the Mover ought there to be. But that part of the Sphere is most raptly moved which is most remote from the Poles: therefore the Mover's place is about the middle line. It is the reason (as I think) why the Equinoxes are believed to have so sacred an import and signification in Astrology; for by them it is judged (saith Prolomy) as concerning things divine, with the Sains sinus synoxiaus, &c. and the service belonging to the House of God.

But the Philosopher's meaning is not, as if the Mover prefented himself alike unto the whole Circumference, but asDo Calo 1.2. sisting especially to that part 'our identification unioness,
c. 2. text. 15. from whence the motion doth begin, that is, Orienti, to the
Averrois 1.2 East, as Aben-Rois rightly: Unde quadam Leges adorant
Them. 3.

Physicor. lib. 8 sext. 84.

Deum versus Orientem : Which is the Reason (faith he) why Some Religions worship God that way. But the Equinoctial East passeth through the whole Circle. Of necessity therefore 'tis to be meant of some certain position: nor is it posfible to mean it but of the Horizontal fegment of the then - proxima an-Habitable world; the uttermost bounds whereof from Suntem faucibm to Sun they absolutely termed East and West. In the Philo-nerinque impopher's time the Circle of this Horizon passed through the ercent Clausera, Pillars of Hercules in the West, and the Altars of Alexander Abyla Africa, in the East. Those of . Hercules, if (as it is most received Europa Calps, and probable, and which I my felf have feen, faith b Aben Laborum Her-Rois) they were the Calpe and the Abyla, raised up at the Juam ob can-letting in of the Sea; it is the place where the Arabians sam indigena fix their great Meridian, but in honour to Alexander, unto Columnas eine whom (and not, as others, unto Hercules) they afcribe this Dei vocant, cre-Labour. For those of Alexander, as both himself and his funque perfof-Geometers Beton and Diognetus deliverit, the River c Hypa-ten admission fis, or, as Ptolomy calleth it, Bipasis, was Terminus itinerum maria, Gre-Alexandri, Alexander's Non Ultra. Exsuperato tamen Am-rum matura ne, Arisque in adversa ripa dicatis, which yet he transpassed mutasse faciem. and fet up Altars on the other side, whereabouts they are found 1.3. in the Emperor's Provincial Chart with this Adscription, Hic Averroes in Alexander Responsum accepit, Usquequo, Alexander? that here Arile De Calo, Alexander Responsium accepit, Osquequo, Alexander. Tabul, Peutin-lib. 2. text. 3. the Oracle should say, Alexander, no farther. Tabul, Peutin-lib. 2. text. 3. verian, Segment, 7. The Arabick Meridian passeth through the tenth degree Abulfed Arab.

of Longitude from that of Ptolemy; so Abulfeda the Prince, Ms. in Arch. in the beginning of his Geography. The River Hypasis Pto Biblioth publ. lemy placeth in 131. 35. The difference of Longitude Canabriguns is about 120 degrees. The second part of this is 60. And because the Meridian of Hierusalem is 70 degrees from that Ptol. Gog. 1.7. of Ptolemy, that is, 60 from the Arabian; the Holy City Asia Tab. 10. was, as it was anciently termed, Umbilicus Terra, the Navel of the Earth, precisely placed betwixt the East and West of the Habitable world. Therefore the Equinoctial East of Hierusalem is the Equinoctial East of the whole, and answering to the sirst Mover's Receipt, which therefore was said to

be in Orienti Equinoctiali.

This is fair for the Heathen. The Christian hath far greater

reason to believe it, and yet believeth it less.

But for late refentments, they are not much to be valued. This is not the only old Truth which is overgrown with Time and Interests. Some men purposely yield themselves intractable to such things as they are not willing to hear of. This is the strongest and most impertinent kind of unbelief, fitted only for this or that Generation, and getting up for the present to a repute of wisdom above that of the Children of Light. There is a foolishness of God which is miser than all this.

For the matter, the best and the oldest of the First Times were fully fatisfied of this Article, for it may be reckoned among those of their substantial belief. The Notion of Paradise in the Christian acception was that part of Heaven where the Throne of God and the Lamb is. The Notion is elder than fo. Twas the reverend Say of Zoroafter the Magician in the Chaldan Oracles, Zimoov Macidonov, Seek Paradife, that is, as the Scholiast Plotho, & auguran & Junes were, the all enlightened recess of Souls. The Scholiast Pfellus yet more fagely. Hack-Cerois ich Xandainis mis i wel & Hartea zees of Islan Sundumn, The Chaldean Paradise (saith he) is a Quire of divine powers ineixcling the Father.

This grave laying of Zoroafter holdeth very well with Irenews his Tradition. He delivereth, that the Receipt of Fult Hare like 3.515, and Perfect men is a certain Paradife in the Enfern part of the Third Heaven. And moreover he faith, that he received this Tradition from the Elders, that is, (as he himself interpreteth) ab Apololorum Discipulis, from thate which heard in from the Apolities.

> See Saint Ball, De Sp. Sandt. 6.27. Gregory Nyffen, Oras. 4. in Orat, Dominic, Bufeb, Hift, Ecclefiaft, lib. 9, c. 17: or fal og. b. of the Greek, Gregenius in Bibliotheca Parr. Anafast Sinait, in Hendemeron c. 7, &c. In all which you shall Sad as much as this comes to. But you have Scripture for it whale w is the Alequino find Eath of the whole and anticolla

> The Som of the Morning faid, I will afcend up into Hencen, and fit in the fides of the North, that is, fif Hieronymou Ma-

2345

rins may expound it) in the left fide of the North, or Eastern part of Heaven, where the Throne of God is thought to be. He makes himself the surer of this, because of that horrible vifion in Eldras, the appearance whereof was from the East, But the vision in Esdras hath no greater Authority than a Latin Translation corrected by no Original; besides what Interpolations there be, not coming so near to Canonical Scripture as to be taken for Apocryphal.

But the fault is not fo much in the Book it felf. The O-

riginal we know, whatfoever it were, is given over for loft as ver : But the Arabick Translation hath escaped. The Manuscript I meet with entitleth two Books unto Ezra the Cod. Arab. MS. Writer of the ancient Law. The fecond containing the Ca-in Arch. Bod. nonical and received Ezra and Nehemiah. The first is this fourth Apocryphal, but very clear of the suspected passages. No mention here of the two strange Beasts Henoch and Levidthan a no dividing of the Age into twelve parts, &c. have cause to believe that it is the most authentick remain of this Book though for the herrible vision it availeth me nothing, for it beginneth at the third Chapter of the Latin, and endeth in the fourteenth, not imperfectly, but acknowledging no more.

In the Visions of the Temple, The Glory of the God of Ifrael passed through the Eastern Gate: Therefore that Gate was But up, and might not be opened any more but to the Prince. Ezek. 44, 2. It is generally confessed that the Representations there made made cannot be taken for any Temple which before was, or which afterwards was to be in Hierusalem; also that it is to be meant of the Hierusalem which is above. And so the Eastern Gate may be faid to be Extra terminos hujus mundi, not in this, but in the other world, as Saint Hierome concluded. But whatfoever the Vision describeth, whether a Temple made with, or one made without hands, yet this is plain, that the Gloey of the God of Israel was feen to come by the way of the Eaft 1 10915

But of this I make no great matter. That in the Revelation, Chap. 7. 2. if it look not this way, I know not which elfe it can. The words are, And I saw another Angel ascen-

ding from the East (from the rising of the Sun) having the Seal of the living God, &c.

Some of the best of the Ancients (as Frimasius, &c.) doubt not to set down here Christ himself instead of this other Angel. Then it was he that ascended from the Rising of the Sun.

But because this Book also is a piece of Scripture which very few men (and the fewer the better) have made bold to understand, I shall make use of an Authority which is sufficient of it self, Psal. 68. 32,33. David saith, Sing unto God, ye Kingdomes of the Earth, O sing praises unto the Lord, (Selab;) To him that rideth upon the Heaven of Heavens (which were) of

old, &c. So we translate it, or from the beginning.

This runneth counter with that strange Interpretation of Gen. 2. 8. by the Chaldee, Theodotion, Saint Hierome, and some more; Plantaverat autem Dominus Deus Paradisum à principio, And the Lord God planted a garden of pleasure sirst, or, from the beginning. Which leaveth the Cabalists in a probable condition, for they say that seven things were made before the Creation, and they reckon this Garden for one.

But now fince that men have better advised themselves. and generally translated the place as the Lxx did of old, And the Lord God planted a Garden Eastward, or toward the East: it should be so here too, which rideth or sitteth upon the Heaven of Heavens Eastmard, or in the Eastern part. (The same word Kedem is used in both places.) So the old Saxon, rpam eartsale. So the Lxx, rel' avaroxas and so the Spriack, Arabick and Ethiopick Translations, Indeed the Syriack and Arabick of the Maronites Edition rendreth with some difference and transposition of the Original. 111 UDWN Audire fecit vocem suam ab Oriente, vocem fortem. He made his voice to be heard from the East, a strong voice. And thus I found it also in an Arabick Manuscript, De pracept. Relig. quoted hereafter. But I have an Arabick Translation of the Psalms (the possession whereof I am bound here to acknowledge amongst many other favours to the learned Master Selden) which rendreth the place closer to the Original, 'Tis there, Sing unto the Lord riding or fisting

fitting עלי סמא אלסמא באל משארק upon the Heaven of

Heavens in the Eastern part.

They that would have it otherwise seem to understand it better than the Apostolical men did, (for I cannot ac-Constitut. Apocount the Authors of their Constitutions very much below.) sol. 1. 2. c. 61. Then rising up (say they) so it divatorals surviviousies, second did not they are divatorals, surviviousies, second did not the same than the East, let them pray unto God which sitteth upon the Heaven of Heavens in the Eastern part.

This is the ground I promifed to lay down. The Superstructions I mean to set up upon it shall help to affure the ground it

felf as well as be affured by it.

This is the reason why God planted a Garden in Eden East-

ward.

The simplest meaning and most resolved upon is, that Moses described in respect of sudea. But then it had been sufficient for the Geography to say Beeden, for Eastward added nothing to the situation. Others therefore coming nearer to the words translate it ab Oriente Edenis, referring it to the Country of Eden. And so the garden was planted Eastward, that is upon the Eastern side of Eden. But consider the word again, and you'l find that Mikkedem, Eastward, respecteth to Paradise, not to Eden. And therefore Mercer, Nil obstat (saith he) generalizer accipere, in partemundi Orientali consitum suisse tunc Paradisum, Orientem Solem versus.

But to lose over no more of that time which hath been curioully spent upon the Delineations of Paradise, note only what Damascen and the Bishop of Bethraman deliver, That at the Moses Bar Cebeginning of March the Sun alwayes riseth directly over Para-pha de Paradis. dise. 13.

The meaning of Moses is this, That the Garden of Eden was planted towards the Equinoctial East of the Holy Land. And the meaning of that is, that the Santtum Santtorum of this Mother-Church pointed toward that part of Heaven where the Sun riseth in the Month Nisan.

The Sanctuary of Paradife was that Receis of the Garden which

which was distinguished and made to to be by the presence of the Tree of Life. 'Tis faid indeed, that this Tree of Life was placed Betoch haggan, that is (as we translate it) in the middle of the Garden. And Saint John feems to bear us this witness too in the Apocalyps. But Tremelius knew this was but an Hebraism in the Old, and but an Hellenism in the New Testament. And therefore the Woman's answer in his Translation is Sed de fruttu illius Arboris que est in horto hoe, &c. And yet because the conjunction here is discretive. But of the Tree, one concludeth from thence, that therefore it must needs be in the middle of the Garden, though the Hebrem be you many ant Sed, but, And of the Tree I know it may be taken for But, as elfewhere; let it be for Yet the He is emphatical both to the Tree and to the Garden, And fo the words are, But of the Tree which is in this Garden God hath [aid. &c.

Do we think that God spake unto Majesmout of the Centre of the Bush, or that our Saviour would have the man and the millione thrown into the very middle of the Sea? The Tree stood in the Eastern part of the place. Otherwise why the Cherushins and the slaming forord upon this side of the Garden to keep

that is poon the H.

the way of the Tree of life?

The Truth is (how strange soever in may feen to be) that Adam worshipped God in Paradise toward the East, and so die

the whole world till Abraham's time.

The Hebrewi deliver that God created Adam with his face towards the East. I cannot tell that, but that he was no sooner dispatch'd out of the dust, but he fell down to the same earth again, and adored his Maker this same way, there is this great probability.

Besides the commonly used words for East, West, &c. in

the Holy Tongue, there be four other Names assigned to the four Cardinal points of Heaven of a more special and facred Imposition, and expressed from the measure of a man. The East is otherwise called Mizrach, i.e. the rising, the West, Manach, that is, the serving of the Sun, 800. But in the Holy way the East is called Kedem, that is, the face or fore-part, the West Acher, the back part, the North Smot, i.e. the left, the South Teman, that is, the right hand of a left, or if it could, then seeing the East was Kedem the face or fore-from, the North must have been the right hand, not the South.

Indeed Kedem properly fignifieth not the face; but that which is before the face: It is the same with Kibluin the Arabic is certain therefore that these impositions respected either the making of the first man toward the East, (which amounteen to as much) or rather the Religious posture of that time; and that Adam called the North the Lest hand, and the South the Right, because he himself in the service of God turned his such that towards the East,

I know there be that tell you, that the reason of this Imposition was the Shecina hammarah or string of God's presence upon the Ark in the Western part of the Laberracle and Temple with his face towards the East; as if these names had not been imposed long before the Ark was known or thought of in the world. Nay before Abraham was those mere; and yet this passeth with some for a very happy Criticism.

But however, that not only Adam, but the whole world also, worshipped towards the East till Abraham's time, my Authors are not only Maimon in his More, but the great Saint Ephrem also and others in the Arabiek Carena. The Tradition there is, אוני מור מושניה רעשרין סנר באוניה ועשרין סנר באוניה רעשרין סנר באוניה ועשרין סנר באוניה ועשרין סנר אומשרק וור אומשרק וור אומשרק וור אומשרק וור אומשרק נור אומשרק וור אומשרק time, which was the space of 3328 years, they worshipped towards the East.

It depends from the very fame ground, that the most folemn piece of all the femish service, I mean that great

Atonement but once a year to be made by the Highest and most Holy man, and in the most Holy Place, was performed toward the East, quite contrary to all other manner of addressment in their devotion. So I interpret that place Leviticus 16. 14, 15. It is commanded there that the High Priest shall do with the blond of the Goat as with the blond of the Bullock; and that he shall take of the blond of the Bullock, and sprinkle it with his finger spon the Mercy-feat Eastward.

Strange it is to see what shift the Expounders have made to make good this place. They are much troubled to know how the Priest can be said to sprinkle the bloud Eastward: they may well enough, for they suppose the Priest to have stood with his

face towards the West

Tawes the Persian Paraphrast rendreth it Super faciem propitiatorii in Oriente, Upon the Mercy-feat in the East; meaning, I think, as an Arabick Translation of the Greek, on the Eastern side. The Greek it self is ral avaronds, Eastward, as the English. So the Chaldee, the Syriack, Saadiah Gaon's Arabick, &c. all word for word; for indeed the Text could be no plainer than it is, that the Blond was to be sprinkled East-The meaning is thus: It is known that the fprinkling of bloud, this bloud especially, was the Figure of him who by MishnaTalmud his own Bloud entered in once into the holy place, and obtained eternal Redemption, Heb. 9. 12. Aaron therefore, though

in Tamid, c. 4. fol. 35. b.

fol. 35. b.

purim.

e. 16.

Maimonid. in

lom. in Levit.

at other times he still turned his face towards the West, nay though at the killing of this very Goat and this Bullock he not only turned his own but even their Faces also towards MishnaTalmud the West, as the Talmud in foma; yet when he was to exe-in Foma, 6.3. cute this greatest Course of the Mystery, he placed himself on the wrong fide of the Ark, and turning his back to the Fom. Haccip- beggerly Rudiments of the world, he sprinkled this bloud Eaftward. The Hierusalem Isychius understood his meaning. It Sych. Hieroso-was done (faith he) to represent the Man, Cui Oriens nomen ejus, Whole Name is The Eaft.

You may perceive also that the Scripture intimateth enough that the Man Christ came down to us from the very same Eastern part. The ground layed is able to put a like understanding upon

the places.

Heißhe-

Tielanster (faith Barnoh) webs draronds, &c. Look about thee O Hierusalem, towards the East, and behold the for that cometh unto thee from God, Baruch 4, 36.

I know there be that lose this Prophecie upon the Captivity. I am not certain but that Cyrus may be pretended by the Letter; but I assure my self that our Saviour lieth hid in the

Mystery.

Olympiodorus perceived this. Look about thee, O Hierusalem, towards the East, &c. that is, (faith he) weis & & Duasovins MAION, # Kilesov hull 'Inomi Xeisov. Towards Jefus Chrift our Lord,

the Sun of Righteousness, &c.

That the Messias is aim'd at will be certain to any one that will but confider the Prophecie, for none else could be called The Everlasting Saviour, verse 22. But he that faith, Look about thee toward the East, appointeth them to a certain place, and not nigh, But then why toward the East? It is evident that he means it of that part from whence the Saviour is said to have come down from Heaven, and was made man. Therefore the Father is faid to have raifed up ab Oriente Justisiam, Righteousness from the East, Efay 41. 2. That is as Procoping, Hierome and Cyril, Christ our Righteonsness. The more part, I know, crook the Prophery to the Patriarch Abraham. He is called indeed by the Apocryphal Wifedome, the Rightenus; but more duly the Wildom 10.6. faithful Abraham, Galat. 3.9. But Righteoufnels it felf is too great and abstract a Name.

In the 46. Chapter, He calleth a Bird from the East, v. II. Some ancient Copies read it, I call a just one from the East. Cross is certainly to be meant by the out-fide, (as the femile expounders rightly.) If our Saviour be included, as by Saint Hieronic and Civil it is prefirmed, the infolency of she Metaphor is taken off by Malachy, where the Sun of Righteeniness is promised to arise with healing in his Wings,

Mal. 4, 2.

W. Tindal's Note (I think 'tis his) upon the place of Efar is a good old truth. The Prophet means (faith he) King Cyrus, which found come faiftly, as a Bird flieth, and defray Babylon, and fet the Ifraelites at liberty. He should fulfil that

which the Lord had devised and decreed. In him is figured Christ. which with the light of his Word purgeth the whole world of Error and Idolatry, and fetteth the Consciences at peace and liberty. He flieth swiftly out of the East, that is, out of Heaven, whereupon he is called the DAY-SPRING FROM ON HIGH. Luke 1.78.

Micah 5. 2.

But the Prophecy of Micah is plainer yet: And thou Bethlehem Ephrata, though thou be little among the Thou-(ands of Indah, yet out of thee shall come the Ruler of Israel &c. The which { not fearing to do it without example) I translate, And his goings forth are out of the East from the daies of old.

And this is one of the reasons (for there is another too) why our Saviour is faid to be the Man whose name is THE

EAST.

The other reason is this. It was said before, that from Adam till Abraham's time the whole world worshipped towards the East, This Original, Principal, and (as it ought to have been) everlasting Ceremony, by an Errour of the Persian and Chaldean worthippers degenerating into an Idolatry to the Sun. Abraham (faith the learned Maimon) by the instincts of God appointed out the West to his Hebrews. Therefore the Tabernack and Temple were fet towards that fide of Heaven, God in the mean time seeming to leave his mistaken place in the East, and come down to this stiff-necked people. This was a Literal and Pedantical Nation, and (to comply with the secret intended myftery) were so to be dealt with. They did, and they did not. worship towards the West.

Tis true, all the Sacrifices were offered up towards that way. Maim, in Jom. In the Rites of Azazel, the two Goats were to stand with their faces the same way. The pile set up for the Phara adumma or Red Con was to have windows in it, and the prospect of these was to be towards the West. Talmud in Phara, fol. 06, a. The fix Lamps in the Golden Candlestick were appointed to burn towards the feventh, which was that in the middle : but the face of this (faith Maimon) was to burn towards the most Holy place, and that it was called the Western Lamp, Beth bab-

bech. c. 3. 5. 8.

Hakkip, c. 3. Sect. 2.

But all this while they worshipped no more towards the West than towards the North. They worshipped towards the Ark, (it was told you before) or towards the place of that. They do fo still. And they were, and they are to do so, because the Sun of Righteousness was to set upon their Horizon. Therefore they were. And they are to do fo, because (as to them) The man whose name is THE EAST is not yet brought forth.

Observe but the Oeconomy and dispensation of this business throughout, and there needeth no more to make good the Ground.

That this MAN was called THE EAST will appear by the places in Zachary, c. 6. 12. c. 3. 8. Behold the man, &c. And, I will bring forth my servant, &c. In the Holy Text it is, Beheld the man whose name is nor Tzemech, that is, as not unlearned men have rendred it, the Branch. It is to be noted, that as the Greek Ararina fignifieth alfo germinare, fo the Hebrew Tfemech fignifieth lucere & oriri, for that which we translate the Brightness, the Spriack renderth the Tiemech of his glory, Heb. 1. 3. And in the femile Aftrology the Horoscope or East Angle is most commonly so called.

We'are to read the Prophecy as the Lxx did, 'Is and, 'Ava-Touth orona aute, i. e. Behold the man whose name is THE E AST. Thus it was urged to the few Tryphon in the most Dialog. He's ancient times of Justin Martyr. And thus also to James Tous, p. 105. the few in a like conference in the Cetab of borhan, c. 6. The purpose of that book is, to prove out of all the Prophets, מר בא that our Saviour was the Chrift, &c. לאל אלרב אלקני הרה רגר לאר באלקני הרה הנה אלקני הרה הנה באלקני הרה באלקני הרה הנה באלקני הוא באלקני הרה הנה באלקני הרה באלקנ Prop 'ADDN, The firong God Said (by Zachary the Prophet) Arab, MS. in Behold a man whose Name is THEEAST.

But Saint Luke puts all out of doubt, where another Za-lenfi. chary relating to the former faith of our Saviour that he was Avaroni & the we render it the day fring from on high, or, as Erasmus and the Vulgar, the Bast. Which Beza not knowing how to diflike, and yet confidering with himself that the old Prophecy must be so translated, or else the new

Biblioth, Balio-

must not, put it down Germen ex alto, the Branch from on

high; but which no man accepted of.

That the Tsemech in Zachary was the same with Saint Luke's Aparonia. Beza judgeth rightly. But that Aparonia cannot be rendred by Germen, it is convinced by the words sollowing, To give light to them that sit in darkness, &c., And therefore qui Germen vertunt (saith Scaliger of the Tsemach in Zachary) imperite faciunt, andeo dicere, neque mentiar, contra verbum. Dei: they who so translate it, the Branch, do ignorantly, nay I may say, and say true too, they do contrary to the word of God. The place in Zachary is to be read thus, Behald the man whose Name is THE EAST, and he shall rise up on shine out from under him, that is, from our God the Father.

feremy the Prophet would not otherwise be understood c. 23. 5. Rehold the daies come, saith the Lord, that I will raise up unto David Prox MDK Tsemach Tsaddic, Araporlus con maiar, the Rightsons East, as the Lxx, that is, & xeroù & D. hasovinis valor. Saith Severus, Christ the Sun of Rightsonsness, & 2 is treets: our se xoous, 2 our strangedobasion, saith Rusabius, who alsewhere is called the light of the Gentiles, and the

light of the world.

Tacitus himself doth unawares deliver some such thing as this. Hist. Lib. 5. He is there relling of the destruction of ferusalem, how the doors of the Temple slew open on a sudden, and a more than humane voice was heard, that the Gods were new upon departing, &c. These things, saith he, made some restent upon an old Prophecy that was found antiquis Sacerdotum literis, which foretold, so ipso tempore fore ut valefrence Origin, that at such a simple East should prevail. I doubt not but the Prophec, who ever he were, directed himself to the Man cui Origins Names ejus, whose Names is the East, Zach 6.12.

In relation to this Name of Christ, the Christians elso by Greg Mag. no tome have been called Orientales. Tis Gregory the Great's raling observations. Moral upon those words of Jobs that he may the East. Referring to the same the Blassed Virgin hath been termed Orientalia ports, the Eastern gate; as if that

were

were the meaning of Ezekiel's Vision c. 44. So Saint Ephrem upon those words of faceb, THIS IS THE HOUSE OF GOD AND THIS IS THE GATE OF HEAVEN; This saying (saith he) is to be meant of the Virgin Mary, who became as it were another Heaven, truly to be call'd the House of God, as wherein the Son of God, that immortal Word, inhabited; and as truly the Gate of Heaven, for the Lord of Heaven and Earth entered thereat; and is shall not be set open the second time, according to that of Ezekiel the Prophet, And I saw (saith he) a Gate in the East, the Glorious Lard entered thereat, thenceforth that Gate mas shut, and is not any more again to be opened. Caten. Arabe C. 58.

It is not to be omitted, that his Star appeared in the East, and that the mise men came from thence: but, which is more to be observed, that the Angels sent from God with the Gospel of this Nationary, they also came from the Bast. So the their Temple is to be seen upon the East of Bethiers, as the Nubian Geographer. He was born too in the Eastern parts of the world. Nay he was born in Orientali angulo Civitatis Bethlem, in the Eastern part of Bethlem, as the Venerable Eccl. Historia Bede out of Adamanmus. The Heavens also met the Earth at c. 17. this time, for the Autumnal intersection (one of the Equinoctial Easts) was the ascendent of his Nativity. But of this

there is more to come.

The Holy men of Hierusalem hold a Tradition, generally received from their Ancients, that he was buried also with his Face and Feet towards the East. It is affirmed by the Geographers of the Holy Land. But that he ascended up into the Eastern part of Heaven, it hath had the most ancient and full consent of the whole Church. 'Aranausarians with a distribution of the whole Church, 'Aranausarians received and into Heaven be was carried up Easternal. It was the easile why they read that place of the Platmist, Qui ascendis super Culum Culi ad Orientem; utpote, saith Origen, à moranis post passionem resurgens, & in Culum post resurrestionem ad Orientem ascendens: Who rose fram the dead after his passion, and ascended up into Heaven towards the East after

Baliolenf.

his Resurrection. So the Athiopick, Who ascended up into the Heaven of Heavens in the East. In like manner the Syriack and some Arabick Translations. But then the Goeek should have been maralecuxon, as in the 18 of that Pfalm, 'AreBus eis ilG, Ascendisti in Altum. 'O omBaivar is not properly faid but of him that ascendeth his Horse or his Als, upon which o ம்றுக்கொல்க is said to sit. Say unto the daughter of Sion, Behold thy King cometh மாகெலோல்க சிர் ச்சல, sisting upon an Ass, Matt. 21.5. It fully answereth to the Prophets Larocen, which the older Translation rendred very fitly as concerning the letter, who rideth (or fitteth) upon the Heaven as it were upon a Horfe.v. 4. So the Oracle.

Κόσμων αμφιδείμων εποχέμθρε-

i.e. O thou that fittest, or ridest, upon the Heavens. But the Prophet Esay is plain for the Ascension, as I find

him cited in the Cetab of borhan c. 4. James the few urgeth, כמא קאל אישעיא אלנבי יחעאלי אלרב וחרה ירתפע drgern, כמא קאל אישעיא אלנבי יחעאלי אלרב וחרה ירתפע מאלנבי יחעאלי אלרב אלקוי באלעררי האלקני באלעררי i. e. as Archiv. Bibl. the Prophet Elay saith, The Lord alone shall be exalted and lifted Ballolens. up above the East, the strong Lordshall be exalted in Righteonsnefs. So he readeth the 16, v. of the 5. Chapter, But the Original, as now received, maketh no mention of the East, of lifting up. If then it had not, a few must needs have known it: and I fee not with what face it could be urged in this Conference : but I begin to think what Justin Martyr charged upon this people, Kano (amor) os vier, &c. He makes it appear to Tryphon, that the fews had circumcifed their Scripture too. p. 83. of the Dialogue.

If our Saviour alcended into Heaven by the Eastern part. we need not doubt but that he will return by the fame way.

* Liber MS. A- which he went. The Angels intimate as much. I meet with rab.de Pracept. an * Author which testifieth that he himself said that he Relig.part. I. would. איצא אלתוגה כאלובה אלי אל שרק לאנה אלגהה (14. de Ora-tione. Liberex- פי אלרי קאל אלמסיח ולה אלמגר לנח יטהר מנהא פי מנה אלחאני. Furthermore (faith the Author) we are to turn our faces toward the East (in the time of prayer) befat in Biblioth. D. Henrici King, Ecause that is the Coast concerning which the Christ, unto whom pifc. Ciceftrenbe glory, said, that he would appear from thence at his second fis . coming.

coming. And I think he referreth himself to those words of our Saviour, Sient exit fulgur, &c. Hear therefore what Matt. 24. 27. Saint Damascen delivered as from the Apostles: Kal & τος & κευότι) δυ τείπου & εκάσαντο ἀυτὸν περάδωθρου εἰς τὸν & εανότι, ὡς ἀντὸς ΚύειΘ ἔφησεν, ὑωτες ἡ ἀς ερπὸ ὑξέρχε) ὑπὸ ἀνατολῶν τὸ φαίνε) ἔως δυσμῶν, ὅτως έςαι τὸ ἡ παρασία τὰ ὑᾶ τὰ ἀνθρώπα. ἀυτὸν ῶν ἐποξερίθροι ὁπὶ ἀνατολῶς κοροσκουῦμθρο. ᾿Αγρεις Θ δε ἔςαν ἡ περάδοσης αὐτη τῷ ᾿Απος έλαν. And thus he shall come again in like manner as he was seen to go up, answerable to what he himself said. For as the lightning cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of Man be. We worship him therefore towards the East, as expeding him from thence. And this (saith he) is by unwritten Tradition from the Apostles.

A Canon to this purpose I find ascribed to their Name in the Arabick Code: ננו אלמשרק מצלאיהם ננו אלמשרק מצלאיהם ננו אלמטיח אן cod. Coucilio-וווי אלמטיח אן הכון מצלאיה ואסתש הרוא פי רלך בקול סירנא אלמטיח אן in Arch. Roam. מניה מן אל סמא פי אחר אלאיאס כאלברק אלרי ילמע Biblioib. Boll.

פי אלמשרק ויצי אלי אלמערב וברלך אסתרלינא עלי

מניה אנה יכון מן אלמשרק. When ye pray, ('lay they) turn your selves towards the East, For so the words of our Lord import, who foretold that his return from Heaven at the Latter day should be like the lightning, which glittering from the East flasheth into the West. His meaning is, that we should expect his coming

from the East.

I was ready enough to think that the mention here made of Lightning was to intimate the suddenness and precipitation of that coming; but not being able to devise any special reason (other than what is here given) why the Lightning should rather come from the East, I had the less to say against the Tradition. Paul de Palatio saith, that this meaning of the words is made good by the common consent of all Christians, credentium quod in Oriente Humanitas Christis sedeat: Ab eo ergo loco veniet ubi nunc est; believing that our Saviour as respecting his humane Nature sitteth in the Eastern part of Heaven. There he is, from thence therefore he is to come. Therefore that sign of the Son of Man, that other Baptist as it were of his second coming, is expected to

be feen in the East. A fign of the Crofs it is to be, as the Fathers Chryloftome and Saint Ephrem promise. And the Ethiopian Church is so sure of it, that (as their Zabo faith) it is profest among the Articles of their Creed. That it shall appear in the East it is undertaken by Hippolitus. To & onlieiov sa sauga são avato-रेका हैकड में रिजाकेंग बेम्बरहरेसे के हेर में रेबाकर्शमात में मेर्राड, में मीय-บ้อย ซึ่ง Keise รี รักปาท For a fign of the Crofs (faith he) shall rise up more glorious than the Sun it self, Shining from the East into the West, to give notice unto the World that the Judge is com-

ing.

Considering all these things, I am altogether of their mind who perfuade themselves that the Seat and Tribunal of that last Judgment shall be placed in the Air over against the Mount Olivet. Foel the Prophet is thought to have foretold as much. when he faith that all Nations shall be gathered into the valley of Feholophat : and his feet shall stand in that day upon the Mount Olivet, which is before fernsalem towards the East. I cannot devise (faith one) for what reason the Prophet should make so particular a Description of this unto them that knew it so well. It is certain (faith another) spectare hac ad diem Judicii, that these things are to be meant of the day of Judgment, &c. And, i Clemens may be trusted, the Apostles themselves understood no otherwise.

Lib. Feftivalis Ecclefia.

Our Fore-fathers lived and died in this hope. Lete us in Dedicatione thinke (so the Priest used to preach upon the Wake-dayes) that Third open in the Effe, and therefore let us pray befely into the Effe, that we may be of the number that he byed Also let us thinke that he iball come out of the Effe foz. to the bonne. Therefore let us pray heretily to him and beselv, that we may have grace of contrition in our hearts of our mildreds with thrift and fatisfaction, that we map Ronde that day on the right honde of our Load Jefu Chaiff. ac.

It is faid indeed, But of that Hour, it is not faid, But of that Place, knoweth no man. Yet not to be so particular as to point out the very Mountain or Valley, or to take care, with that Doctour in the ferusalem Talmud, how the bones of Wife men shall rowl under the earth into this place: most

manifelt

manifest it is that this great Assife is to be holden upon the Holy Land Here the world may be faid to have been created, and here it was redeemed . Here the Sun role first, and here the Sun of Righteousness: Here he died and was buried, and the third day he rose again from the dead; he ascended up into Heathe from hence, and fall come thither again at the end of the workto judge both the quick and the dead. And therefore, Quid non statis, viri Galilai? Why stand you not gazing, ye men of Galilae? This same fesus which is taken up from you in Heaven, shall so come in like manner as ye have feen him go up into Heaven. Act I. II.

I reinforce all that hath been faid with an ancient profef-commentar. Son of the Eaftern Church, 187 778 127 18 KITOR Arab.MS. in Pentatench. דבנא אלמסיח ענר צעורה אלי אל פמא מנח צער ועלא Pcntatench. בנא אלמסיח ענר צעורה אלי אל פמא מנח צער ועלא Godkiani. . Bodkianii . תרתילה סבחוא אלאלה אלדי רכב עלי ספא אלספוא פי אלמשרק וחקקה לנא אן אלמסיה נאלם בנאסותה עלי ערשה פי אלמשרק וונה אלי אלעאלכם נטה לבי יכון כל מן יצלי אלי אלשרק או יסגר בין יריה יצלי 73013 We pray (fay they) towards the Haft, for that our Lord Christ when he ascended into Heaven went up that way, and there litteth in the Heaven of Heavens above the East, according to that of David the Prophet in his Pfalter, Praife the Lord which fitteth upon the Heaven of Heavens in the East, And in very deed we make no doubt but that ear Lord the Christ, as reflecting his Hismane nature, bath his feat in the Eastern part of the Heaven of Heavens, and sitteth with his face turned toward this world. To pray therefore or worthin towards the East, is to pray and worthin towards our Saviour

And that all this is to be meant of the Equinoctial East. (which also is to be considered) it is made to appear by Mofes their Bilhop of Berbraman in his discourse of Paradise, 1,1,1,7 He faith there, that the place towards which they praied is that over which the Sun rifeth in the month Nifan, which is the Vernal Acquiedx stoup of hon (smill shi hilly

arolabit on here froken of, There hade not feeth a Kid, &c.

Holy Land. Here the world may be failed to have been read had been earlied and here

manifeld it is that this great Affile is to be holder upon the

Thou shalt not seeth a Kid in his Mother's Milk. Exodus 23. 19. and 34. 26. Deuter. 14. 21.

HE Chaldee renders this, Thou shalt not eat Flesh with Milk, So the Arabick of Erpenius his Edition. That of Saadia Gaon not much differently, Thou shalt not seeth or dress Flesh with Milk. The Hierusalem Turgum is, It is not lawful forgon, O my people, the bouse of Israel, to seeth or to eat Flesh and Milk mines engerber. This sense may seem to have a ground from the like prohibition of Lindley woolsey garments, and the sowing of a field with mingled seed, Levit. 19.19, besides the present observation of the fews, who have practised this sense of the Text immuniorially, for ought we yet know.

And this feems to be a strong argument for this Reading to be right; for it is not readily to be suspected, but that the thing which is now and hath been so long done by them mult of necessity acknowledge it self-upwards to some uncontrollable Tradition of theirs. For it can hardly be thought that a whole profession of Worshippers should possess themselves of such an opinion without a general and confess d witness of their Ancients.

The Jems Kitchin (as if there were a fex in meats and dishes too) is divided as their Synagogues, where the Women pray by themselves in another croom. They are indeed of the Congregation, but not of the Company. And this should be so: But to keep the Milk-pan from the company of Flesh-pots; to have one dish for slesh and another for white-meats, and to have a supernumerary Knife for Cheese and Butter, (for these and slesh may not be cut with the same) and to quote for all this Prohibition here spoken of, Thou shalt not seeth a Kid, &c is to make the word of God of none effect by their Traditions, Mar. 7: 13.

Tis more than I need to do to fet down the particulars of this Superstition, or all their distances twice flesh and milk. See Maimon in the Halaca of forbidden meats, c. 9. §. I. Shulcan Aruc in Halac Basher Vecheleb; Num. 87. I not, see the late Rabbin in his Book of Modern Rites, or the learned Bux-Leo Mod. do torf. Syn. Jud. c. 26. The sum of it is, that by this Law they give in the may not seeth or eat sless and milk together.

part. 1.c.3.m.3.

But did not Abraham their father, when he entertained An- part. 2.6.6. gels in stead of men under the Oak of Mamre, take butter ". 12. and milk, and the Calf which he had dressed, and set it before

them, and they did eat, &c? Gen. 18.8.

If this practice of the Jews be grounded upon a mil-interpretation of the Texts then the more ancient and univerfal it is, the Errour is the greater. That the Text is absolutely mis-understood is a clear and granted case, and will be plainer yet anon. And how these men use to transgress Mar. 15. 3. the Commandment of God by their Traditions is believ'd

enough.

I will here fet down but this instance, Pfalm 17.14. We render it as we should, Whose belly thou fillest with thy hidden things: They read it, And the North shall fill their bellies. and milapply it to the matters of generation. כל חנותן and, &c. Whofoever, fay the Doctours in Beracoth, Shall fer his Bed North and South, Shall beget male children, Plal. 17. Talm, in Bera-14. 00! Therefore the fews hold this Rite of Collocation coth, fol. 5. b. (and by thele very words of the Pfalm) to this day. There-c. I. fore also at the Celebration of their Nuptials, the Bride is appointed to stand with her face turned towards the North or South, as an Omen of happy procreation both for the number and Sex of Children. They rell you also of David's Harp hung upon the Tefter of his Bed, which being every midnight constantly blow a upon by the Northern wind, warbled of it self: Talm in Berac, fol. 3. b. As if David's Bed had been fet in this posture too.

And yet all this (how much soever pretended) is none of the right reason why the Jews place their Beds North and South! They are bound to place their Beth Hacciffe, or how of Office, in the very same situation. So that he that fits down

N 2

to cover his feet may have bis face turned tywards the North and South, but hy no means toward the West or East. Talmud in Berac, fol. 62, 2.

For however the Doctours Alphess and others, in contemplation of the Causes o this, have song be out many inventions; yet the reason of the last is the reason of the first, which the Gloss giveth to Beracoth, c. I. fol. 5. b. And it is, That the uncomely necessities of Nature (or Matrimony) might not fall into the Walk and Wayes of God, whose Shechina or awelling presence lieth West and East. &c.

The Lxx rendreth it, Thou shalt not seeth a Lamb in bis Mother's Milk, and so an ancient Arabick Translation of that, Thou shalt not dress and Lamb in the Milk

of his Mother.

נה נושתני בצה דר שיור is, שיור ארריאר רבו ושתני בצה דר שיור Na Kobstani Bafbache der fbier madrean, Thon fbals

not kill a Kid in the Milk of his Mother.

This reading feems to suggest a ground for their interpretation who would have it to be thus, That no man of Israel should feeth a Kid of the Goars, or Lamb of the flock, or any other youngling, in the Milk of the Dam; that is, as some, the Dam with the young, as in the case of a Bird's nest. Others make it respect to their Sacrifices, That no man might bring a Kid or a Lamb, &c. to the Lord's House be one the eighth day; for seven dayes it was to be with the dam, and then it might be brought to him. Otherwise they say, that however they might sacrifice any young thing even in the milk of the Mother, (for Samuel affered up a sucking Lamb, or Lamb of the Milk) because the Religion of the thing would bear it out, yet in common eating it might not be, that is, they might not can a Kid so long as it was with the dam, or sucking.

Let it be taken notice of here that the Lxx and the Arabick Translation of that were not much out in translating the place Thou shalt not dress a Lamb, &c. for Gedi fignisheth a Kid of the Sheep, as well as the Geas. And in Exodos you'l find a Lamb of the Guess, as well as the Sheep, Chap, 12. So that this can-

not be depended on.

To refer it to the facrificing of a Lamb or Kid before the eighth day, will not be fense, for this is otherwise forbidden, before, and in plainer words, Seven dayes shall it be with the dam, &c. Exod. 22, 30. And to make it concerned in their common eating, as to forbid cruelty or put a restraint upon delicious feeding, imposeth yet more absurdly upon the Law.

Isaac Ben Solomon (adopted fon to one of the Kings of Arabia, and a famous Physician of his time) in his Book of Diets translated out of the Arabiak, hath this consideration upon Goats-fiesh : Sunt enim Lattantes, funt & vicini sua nati- Ilac Judz. de viçati, sunt quoque juvenes & decrepiti. Lactentes verò sunt lar.part.4.c. de cateris animalibus in sapore & nutrimento prastantiores. Lac enim Carne Hircina. naturalem eis prastat humiditatem, eorum complexio temperata oft in calore & humiditate absque sui corruptione. Facilem ergo & subtilem dant dietam. Et quò diutius laste nutriuntur, eò meliores ac teneriores erunt. The Author faith that no flesh whatfoever can more exactly nourish than that of a fucking Kid. or Kid of the Milk; and moreover, that the longer it is with the dam, by so much it is the more excellent meat. The same Author saith de Agnis Lattentibus, of Lambs of the milk, peffimum dant Sanguinem, that they breed the worft bloud, and as bad as that of an old Goat.

Experience teacheth all this to be true. And would you have it so then that the Law-giver should forbid his people the worst of meats to restrain delicacy, or the best of nou-rishments to avoid cruelty? And yet this is the case of the

Text.

But now to make way for that sense which the Prohibition indeed intendeth to, I think fit to lay down these grounds: And they are such as will need to be taken better notice of by those that hereaster shall undertake to tell the meaning of

Mofes's Law.

Know then from him that knew it best and first, (the most learned Maimon) that the Precepts in the Law; those of this kind especially, are still set down with a ressex upon the Heathen Rites, and not those only of simple Idolatry, but most of all such as were complicated with Magical and

and unreasonable Superstition. Neithere is the Respect of these Laws so large and indistinct as to look upon all the Heathen in grofs, but referring purpofely to that neighbouring part of Paganism professed by the Egyptians, Canaannes, Chaldeans and Amorites.

These Superstitions were termed by the ancient Rabbins Via Amorrhaorum, the Waies of the Amorites, that is, wayes which the fews were bound to call Herefie ... Otherwise they were called Zabiorum or Zabaistarum Cultus, i.e. The Eaftern Idolatry. These Rites the Zabii had written in many books, a good part of which were translated into Arabick. and these Maimon made use of; as the Sepher Hattelesmauth, or Book of Telesms, Sepher Hasharab, Sepher Tamtam, Sepher Maaloth haggalgal, Sepher Isaaci, a book of Isaac the Zabiist of all the Rites and Customes of their Law. But the book of greatest account, faith Maimon, is the Sepher Avoda Henbattith, or liber de Agricaltura Ægyptiorum. By this book you may judge of the rest, and of this by a strange passage quoted out of it in the Sepher Haccozri או כמו ספרי העבורה הנבטית שזוכרים שבו שמורת ינבושאר וצגרית ורואני ואמרים הם קורם ארם ושינבושאר היה רבי של ארכם, i.e. Or as the Books of the Avoda Henbattith, which make mention of some certain names. fanboshar, Tsagarith and Roani, and they say that those (men) were before Adam's time, and that fanbolbar was Adam's Tutor, &c. Cozri lib. I.

Out of these Zabian books, this latter especially, Maimon made good the greatest part of the Ceremonial Law, and, which is more, made it familiar too, and reconcil'd the strangeness of those precepts to any mans proportion of reason and belief. Only about the case of Wine, why God would have that used in Sacrifice, feeing that the Zabii did so too, he confesseth himself to be very much troubled, and not knowing how to refer it. Yet he giveth a reason from some others, that God with a Respect had to the three principal parts of man, the Hears, the Liver and Brain, would have his Sacrifices be made up of three answerable things, Flesh, Wine and Musick, we so its I had to flow to

More part. 3. c. 46.

But in other cases the prohibition in the Law (for the greater part) lies against some Rite or other of Magical Idolatry. So from this prohibition in the Law, Lev. 19. 19. Thou shalt not sow thy field with mingled seed; nor thy vineyard, Dent. 22. 9. The Hebrew Doctours lawfully conclude, that all divers kinds of Trees are to be meant as much; as to graft one Tree upon another of another kind. And Maimon turneth this back upon the waies of the Amorites: For the Zabii (saith he) used so to do; They observed such a place of the Moon, made such a suffumigation, uttered such and such words at the grafting of one Tree upon another, assuring themselves that those Rites were necessary to fruttification. More part. 3. C. 37.

I should think that Saint Paul had an eye upon this, when he tells his Amorite or Gentile that he was but out off from the wild Olive, and grafted contrary to nature (that is, the waies of the Jews) into a good Olive Tree, Rom. 11.24. As things should before, so heterogeneous a branch might not be inserted; but now Saint Paul was in Saint Peter's case, he was not to eatl any

thing Common or Unclean, I have shoot sit to boil out saw

Maimon repeateth there another practice of theirs to the fame purpose, but such a one as will uncover too much if it be rendred in our words.

But the fittest instance to this end is from the Laws of bloud. It is forbidden there that any man of Israel should eat bloud. Also it is commanded that the bloud be sprinkled upon the Altar; and moreover that it be covered with dust, or sprinkled

upon the ground as water.

Some of the Zabii did use to eat the bloud: some others, who reckoned this to inhumanity, at the killing of a Beast reserved the bloud, and gathered it up into a vessel or trench, and then sitting down in a Circle about the bloud they are up the slesh, and satisfied themselves with an opinion that their Damons sed upon the bloud; entertaining a strong conceit that this manner of sitting at the same Table with their Gods would engage them to a nearer tie of conversation and samiliarity, and promising to themselves also that these spirits would insinuate themselves in dreams, and render

render them capable of Prophecy and things to come.

In reference to these waies of the Amorites, God express forbad his people to eat blond, for so some of the Zabii did; and to meet with others who gathered it up into a Vessel, he commanded that the blond should be spilt upon the ground like water. And because they are the Sacrifices in a Circle round about the blond, he also commanded that the blond should be sprinkled (not about, but) upon the Altar.

So here it is forbidden to any man of Israel to seeth a Kid in the milk of the Dam. It is certain that this must respect to some Idolatrous Rite of the Heathen; for to take any other course with it, is not to tell the meaning but to make a shift with

the place.

Here to hope for any fuch custome to be found of the Heathen in grofs, the labour hath been sufficiently lost already. If it were true, as Toftatus faid, (but did not believe himself) that the Gentiles used to sacrifice a Kid sodden in the dam's milk to the God of the Fields, it would make very much towards the matter. Thus much is fo, that Sylvanus was the God of the Woods and Fields, and that Milk was one of those things which were to him offered in Sacrifice. as a Kid to Famus. Milk also was among the Sacrifices of Pan the God of the Shepherds, and the same was offered to Cores in the Ambarvalia. There is reason also why a Goat and Goats-milk should be of reverent importance in the Heathen devotion, for Papiter himself suck'd no other milk than this. It is exprest upon a Reverse of Valerian filver, The young God upon a she-Goat holding by one of the Horns, with this Inscription, fovi Crescenti. Neither is it to be denied but that in the facrifices of Bacchon both a Kid and milk were offered. But of a Kid fodden in the dam's milk in any Rites of late Heathen devotion it resteth to be revealed as vet.

One Simler noteth, that some of the Hebrens say, that the Israelites used to seeth a Kid in Milk. Tis true indeed, Abarbinel saith they do so, which is the seet of the were day. But see what Aben Ezra said to that upon the same place of Exod, 23. &c. By the Israelites we are to understand the

Arabians, that is, the Saracens before, and the Turks now. And yet in whose Ritualists, as Ben Casem, Side Ben Hali Abdalla, &c. if you find any such thing, it will be more than could be expected from them that have looked for it too.

That they are Milk and Goats-flesh also I know, so do we too: And what then? If they did to the Text here, they are to feeth a Kid in Milk, which is more, I think, than the best man in the Kitchin will undertake to do, זרר בומן In unless he take time to do it, (as Aben Ezra saith.) But this is not all, a Kid is to be fodden in Goat's milk; and, which is more than that too, it must be the milk of the dam, The first words bear a troublesome sense; and the last are so plainly Magical, that of themselves they prevent any other way of interpretation. Therefore Abarbinel made his recourse thus far this way, as to think that it was an Idolatrous Rite of the Heathen, to feeth a Kid in Milk at the time of in-gathering of Fruits, hoping by this to propitiate their Gods, And he pretendeth as for a ground for his meaning the Spanifi Mesta, a kind of Countrey-feast which their Shepherds use to make themselves merry at twice a year with Kids and Milk. But to eat Kid or Milk, or both, is a continual Nothing to this purpose.

The very words themselves instantly import a Magical preparation. Therefore the very learned Maimon, though he interpret this place for company as the ordinary Jews do, yet he doubted not to cast it upon the way of the Amorites for this reason, because he finds it twice amount to the three anniversary turns in the year, Exod. 23. 19. & 34. 26. Tribus vicibus conspicietur omnis masculus tuus, &c. And this reason (saith he) magnum apud me pondus habet, licet eam hactenus in libris Zabiorum nondum viderim, very much prevaileth with me, though I have not met with it in the Za-

bian books.

But it seems the Karraite (quoted by Master Cudworth 2 learned man of the equal University) had met with this Tradition. The Karraite saith, that it was a custome of the ancient Heathens, at the In-gathering of their fruits, to take a Kid.

Kid, and feeth it in the milk of the dam, and then קטבט קקק, in a Magical way to go about and beforinkle all their Trees and Fields and Gardens and Orchards, thinking by this means they should make them fructific and bring forth fruit again more abun-

dantly the next year. So the Karraite.

Note this also, that these Zabians might not make any other but a Magical use of a Kid. These Worshippers did facrifice the Seirim or Dæmons in the form of Goats; therefore the eating of Goats-slew was forbidden them. Notwithstanding, nay for that reason, the Magical use of Goats was Holy and Religious. The Magical preparation of a Kid hath a plain respect unto the Seirim or Goat-Devils. But for the reasons of the manner they cannot be given, for then it were not Magical.

Tis enough that such a thing was used in the may of the Amorites, and therefore expresly forbidden to the people of God. Also it may very well be thought that the People of God themselves (some of them) drew down this Example of the Zabii into their own practice. Why not this as well as sacrificing to the Seirim or Devil-Goats, Levit. 17.7? If the people of God did so, that is, seth a Kid in the milk of the Dam, to hasten the maturation of their Fruits, then this was the reason why the Prohibition is so often repeated in the Law.

Maimon quoteth a like practice of the Zabii out of their book Avoda Henbattith. They purified certain things: (which the book nameth) having observed when the Sun was in this or that degree. They performed some Magical operations, and so went away with this persuasion, That whosover should be sprinkle a new-planted Tree with this Charm, the Tree would fructifie in a shorter time than otherwise it would have done.

This affordeth another likelihood for the Karraite's Tradition of feething a Kid, &c. that this also was to be found in the Zabians books, though the learned Maimon had not yet met with it.

More Nevoch.

אורה.

CHAP. XX.

Go to now, ye that say, To morrow we will go into such a City, and continue there a year, and buy and sell, and get gain.

Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

For that ye ought to say, * If the Lord will, we shall * 1 Cor.4. 19. live, and do this or that. S. James 4. 13, 14, 15. 18. Pet. 3. 17.

I T was a custome among the fews, especially and first to begin all things with God. They undertook nothing without this holy and devout Parenthesis, אם ירצה השם If God will. They otherwise express dit, שמי ירצה השם. If the Name please, or, אם יגוור השם, If the Name determine so. And by the Name they mean the Great one, fe-HoVAH.

It was a phrase of so common speech with them, that they contracted it into an Abbreviation of their kind, which, to avoid repetition at large, useth a Letter for a word. The Abbreviation is, M'N. It is not only a Phrase of the fewes and Scripture, but of all the men of the East. You rarely meet with a book written in the Arabick, but beginneth Bismillahi, In the Name of God, &c. an Alcoran especially, or any other Book of their Divinity. And for the Alcoran, it does not only all or the whole Book begin fo, but every Surat or Chapter of that Scripture, as they account it. Not only so, but they make a common use of this very expression, If God will. Their words are, (and the Persians use the very fame) אן שא אללה, Si Deus volnerit, or, אן שא אללה Then, If the High, or Almighty God will, as Naffyr Eddyn in his Commentaries upon the Arabick Euclid, at the end of his Presace to the tenth book, and ellewhere. The Arabick Nubian Geographer beginneth his book, In the Name

0 2

of the merciful and compassionate God, from whom is help. And in the end of his Presace, he saith the same thing in more words Quapropter potentissimi ac summi Dei, quem unum & solum esse saith fateor, qui sufficientissimus atque optimus Protestor est, auxilium exposco.

From the Oriental part of the World this manner of speech descended down upon all the Inhabitants of the Earth. The Greeks render it our Oso, which is the same with the Latines Deo volente, If God will. Of which you may see more, and very much to this matter, if you consult with Bristonius de

Fermulis, &c. lib. 1. p. 68,69. &c.

Indeed it were very much, if we men of what Nation foever under Heaven should go about any thing without this seasonable condition of God's help. If we live and move and have our being in him, (as Saint Paul quoteth out of Aratus, and the Scholiast Them interpreteth to be meant of God - 700me arsew Te Star Te) certainly we ought not to venture upon any thing without, A fove principium - As he ought to be in all our thoughts, fo especially in those of enterprise and defign, be it of the greatest, nay be it of the smallest undertaking. Especially we men; (I can believe the Angels of God do so too) for though the Gospel say, that the providence of God cometh down to the price of a Sparrow, (and were not two of these sold for a farthing?) yet Maimon saith that God doth not take care for Oxen, but, fetting all other things aside, maketh it his only business to procure the matters of Mankind See his excellent discourse upon the Providence of God. More Nevoch.par. 3. C. 17.

Considering the engagements either of God's provision, of mens usual Fatalities, one would think this manner of speech to be equally natural to the whole race of Mankind; yet (as I said before) the fems gave the first example, and they themselves brought it into use, but upon this occasion. It relatest to one of the wise Sayings of Ben Sira, an old Sage of theirs, and believed by them to be feremy the Prophet's Nephew. The saying is this, בלחא עלחה לגינונא ולא ירעה מה משי לרד בלחא עלחה לגינונא ווער מה מה משי לרד בלחא של האול און ווער מה משי לרד בלחא but did not know what was to befal her. Upon this

the Peruft there maketh this Explication: לעולם אר יאמר ארם שום רבר אלא בנוור השם ההוא ארם שהיה אומר למחר אשב עם ארוסתי בחופה וארבק עמה אמרו לו אמור אם גוור השם אמר להם אם יגוור אם לא יגוזר אני אשב עם ארוסתי למחר בחופתי וכז עשה נכנס עם ארוסתו לחופה וישב עמה כל היום ובלילה עלו שניהם למטה וקודם שיוקק עם ארוסתו מתו שניהם למחר מצאו אותם מתים זה בזה אמרו קושמא אמר בן סירא כלתא עלתה לגינגא ולא ירעה מה מטי לה מכאן אמרו כל הרוצה לעשות שום רבר יאמר אם נוזר השם ואם אינו אומר לא יפלח לעולם, 'i.e. Let a man never say (he will doe) any thing, without this (exception) If God permit. There was a man who said, To morrow I will fit with my Bride in the Bride-Chamber, and will know her there. They said unto him, Say, If God will. He (aid unto them, Whether (God) will or will not, to morrow I will sit with my Bride in my Bride-Chamber. So he did. He entered with his Bride into the Chamber, and fate with her all day. At night they went both to bed, but they both died before they knew one another. When they found them dead in the morning each by other, they said the laying of Ben Sira was true; The Bride went up into the Bride-Chamber, but did not know what was to befal her. Upon this they said, Whosever bath a purpose to do any thing, ought to say, If God permit; otherwise he is not like to prosper.

The words of Saint fames have a full respect upon this Tradition, you may easily perceive it if you mark these words, To morrow we will go, &c. especially the close. We shall live.

and do this or that,

CHAP. XXI.

Wo unto them that are at ease in Zion, &c. put far away the evil day, &c. That lie upon beds of Ivory, and firetch themselves upon their couches. and eat the Lambs out of the flock, and the Galves out of the midft of the Stall, Amos 6. 1, 3, 4.

TOT so much to interpret the place, as the interpretation of that and moreover to tell the meaning of a hard word

in the Law. I make this animadversion.

lar with aira t

Mid. Rab. fol. cov. Veneta 158.

The Note upon this in the Midbar Rabba is, THI NI כל שבט ושבט היה לו מיומם בפני עצמו כיון שחירה-238. edit. Cra-מבקש לילך למיומם שלו מעבור כל המרעה לפניו והיה נוטל השמן שבהם ועומר עליו ושחטו, i. e. Go down and fee how every tribe bath a Mainma of its own, and when any one is minded to go to his Mainma, he canseth all his flock to pass before him, and chuseth out the fattest, and killethit. &c. But, faith the Author of the Gloss here, יתם לא מצאתי, faith the Author of the Gloss here, יום לא ולא שמעתי פירושו, I have not found nor heard what should be the meaning of the word. David de Pomis faith it is שם אליל the name of an Idol. As Philip Aquinas thinketh, it answereth to ברבק Marbeek in the Text, and is to be rendred Saginarium, The Stall! Munfter expounds it Socius; Comes. The Arnel quoteth the word in this passage out of the Megillath Ecah, ומכנוסין את המיומס לתיאטרון ישלהן וראשו מנילרה, i.e. And they bring in the Maiumas into the Theatre with his head uncovered. But for the meaning of the Maiumas either here or in the Midbar, the Interpreters have left it in a very doubtful condition. I may possibly have better luck, (I pretend not to fo much skill as they had) in expounding the words.

Aruch in מיומם

> Though the word in the Aruch and in the Midbar be the fame, yet by the fense they cannot be of the same signification. The word in the Aruch (as I think) is taken from the

Greek

Greek MinG, as the very next word, it startes, and meaneth no otherwise. But for the meaning of the same word in the Midbar, it must needs bear another manner of construction: And if it be not that which is to follow, it will be hard,

I am fure, to fay what it is.

The fore-mentioned Author of the Gloss conjectureth from the fense, that it is to be meant of Jy A Festi-C. de Maiuma, val day. And this was the meaning of the Midhar, and to L. unic. Cod. be understood of that Mainma in the Justinian and Theodosi-in, 6. an Codes. And that was (if Suidas knew it) Hariques or Th Pour, &c. A Roman Solemnian celebrated in the month of May, when the Chief of the City of Rome were wont to go. to Oftia, and there disport themselves, thrusting one another into the waters. The Gloss to the Basilica nameth not what, but faith it was a kind of Solemnity observed by the Romans in the Month of May, but that it was done at Rome, and eis mun of Maias, to the honour of Maia. And in Athicus the Cosmographer it is found, that the people of Rome went in procession with the Consul to OftiaCastorum celebrandorum can-(à solennitate incundà. Tacitus also maketh mention of a certain facrifice done at Oftia in the Castros Temple, sed ventorum marisque causa factum, saith Ammianus Marcellinus, lib. 19. To Lipfing all this is one and the same with the Mainma in the Ad Lib, Annal. Law:

If there were no more in it than so, Hotoman did well enough, out of Vandulphus, to reckon this among the innocent sports: though that he should say it was Armorum ludicra exercitatio, cùm aliquot adolescentes mense Maio oppidum in aqua positum dimissi in aqua ludibundi oppugnabant, it is I know not

what authority.

The Civilians make some less, none more, of the matter, Bartol, said it was Ludus quidam, a kind of Sport. Cnjacius, Alciat, Gothofride, &c. hold themselves to the Tradition of Suidas, and Gothofride referres us to Gregorie's Cosmography; Cujacius, more correctly, to his Chronography. But it should have been, not Gregorii, but Georgii Chronographia. Nor is Georgius Cedrenus to be meant, as Cujacius thought, but Georgius Theophanes. And the words are,

Bankeds roingas Maisuar en Espianois, enadrose of otros ut is jou aure, &c. Which Anastasius Bibliothecarius rendreth. Praterea unique factà Imperator in Sophianis sedit cum filio (no, &c. Hist. Miscell, lib. 23. Gyraldus guessed it to be the Floralia, with which indeed it can compare in obscenity and debauchment.

But it is not made known by any of all this what the Maiuma was 'Twas an Oriental Celebration, (as Baronius well observed) but of what fort only foannes Antiochenus hath discovered. The Author had before related out of Pan-Sanias the Chronographer, the Sosibius an Antiochian had left as a Legacy to the City of Amioch the yearly revenue of fifteen Talents of Gold toward the expence of the publick Sports; which by the corruption of the Feoffees having been disposed of the wrong way, the Citizens petitioned the Emperour Augustus that it might be restored to the first use : which was granted. But the same case falling out again, they addressed a like suit to the Emperour Commodus, by whose commands the Legacy was again shared, and a due portion thereof fet out for the Olympick Games, another for the Circensian, Eis λύρον ίπποδεομίε αμέμπως όπιτελεμθύε χΤ τ πλίε

Jo. Antioch. Baroch, Biblio.

St.

MS.in Archiv. husear, Teres, XI xwetaxlw, &c. 'Ouolos de ni nis répor orlusthes. Bodleian, was togthe vuxleeuves om teleuchens xt the y' of legichen 'Ogiων, όπες δεὶ, μυσκείων Διονίσε κς ᾿Αφεσίτης, τετέσ, τε λερμινέ Μαικμά, διὰ τὸ ἐν τις Μαίφ τε κς ᾿Αρτεμισίφ μίωι ἐπιτελείος τιω αυτίω έρετιω, αφώρισε φανεράν χρυσίε ποσότητα λόγφ λαμπάδων Λ ήμες ων τες πνων σαννυχίθων i.e. In like manner also for the trieterical sports (celebrated by night in Tents, I mean the Orgia, that is, the mysteries of Bacchus and Venus, commonly called the Maiuma, for that they were solemniz'd in the month of May) a considerable sum of the Gold was set out for the charge of Lamps and Candles, and other necessaries for this Sciemnity or Wake, in which they took their pleasure for the space of thirty whole nights together, &c.

I must not here uncover the max xavra Veneris "Ogna, as Clem. Alex. in Clemens Alexandrinus calls them. It is not once to be na-Protrep. med amongst us what this people did in the dark : 'Amoge-

our,

cor, & Teregarra, to mue, aideconts, dadexe, tas aumadas exerges ou & 'ldnyor to par, &c. as the fame Author, Illad vero (faith the Emperor Arcadins) quod fibi numen procax licentia vendicavit, Maiumam, fædum atque indecorum fectaculum, denegamus; Cod. Theodof. lib, 15. tit. 6.

It was forbidden (as Meursius took it) by the 72. Canon of the Synod in Trulo, Kahardai, & Bora, & Benuahia, i ni Ti Tearn 78 Mais mariques, &c. But the reading there is not, i on wearn de Mais, the first of May; but, To Maeris unves, the first of March. And so the Arabick Code, באליום Cod. Concilion.

אלאול מן רוום אלכהר i.e. and the first day of the first Arab. MS. in Bodleian.

Month, that is, Nifan, or March.

For the derivation of the word, if any such disport in the waters was made as Suidas remembreth to us, it were obvious to fetch it from the Oriental my Majim. Or if it were found that these Orgia were first or most celebrated at Maiuma, (the Sea-side of Gaza) 'tis possible that the place might give name to the celebration: which hath the more colour for that in the Tetramphodus or Quatrefois of that City, upon an Altar of stone there stood a marble statue of Venus, representing the figure youasnds yours, extons one the acomputed Metaphrast. autis parvineva, of a naked woman, &c. as Marcus Diaconus Baroc. Feb. 25. in vita Porphyrii Gazaorum Episcopi : otherwise the Author's own derivation must be taken.

If the Prophet may at all be understood in the sense of the Midbar, it foundeth not much unlike to that which the Emperour Julian told the Antiochians in his Misopogon. Υμών δε έκας ος εδία μεν είς τα δείπνα κ τας έος τας χάις ει δαπανώμεν 🕒, મેં કર્ય οί δα πολλές ύμων πλάσα એς πά διάπνα το Μαϊεμά. xenuara aroxicarras unie di unar autar zi f carnelas f mo-Asos woles Sun, wite idia Tay moderay, with in moder cours. There's mone of you all (faith he) but can willingly frend upon your private banquetings and feasts, and I well know how much many of you can throw away upon the Maiuma: but for your own or the Citie's safety no man offereth up any thing either in private or in publick.

The word of Amos is, Wee to them that are at ease in Zion, &c. That stretch themselves upon their Conches, and

eat

eat the Lambs out of the flock, and that channe to the found of the Vial, &c. That dribk mine in bowls, &c. But they are not grieved for the afflictions of Josephilanni 1010 fall alt died vendurant, Manumani,

The meaning and Considerations of LIGHT in Scripture.

OD is Light, and in him there is no darkness at all. For the derivation of the word, if any radol & a it

The Reflection of this Original Glory Thining upon the dust, the dust became Light, that is Man, for so the Ancients termed him, ous of t determon, faith Phavorinus, we call a Man Light, but the opacous body of Sin interpoling it felf betwixe this borrowed Light and the Fountain cast a shadow. the Madow of Death. The darkness being to thick and to exceeding, that fif we regard what the Mafter of the Sentences hath fald) the Sun it felf thined feven times brighter before the Fall thannever it did fince.

To bring the world out of that durkness into this marvellous Light, the Day-firing from on high was to wifit us. To prepare for this day there first appeared a burning and a Bining Light, John .. but he may not that Light, but came before to bear wieness of the Light. Soon after festes, that is (as in the China Tongue it fignifieth) the rifing Sun, that Sun of Righteoufnels himself arose wich bealing in his wings, Malac. 4. It was then Christian, p. 6. the longeth Night in all the year, and it was the midft of that, and what there was day where he was . for a glorious and betokening Light things wound about this! Holy Child." So the Tradition, and fo the Masters describe the Night-piece of this Mativitymor not ted : namial

> Ar his Tradsliggration a greater Light Third about him. His face was brighter than the Sun, and his very clothes whiter than the Light! Fill now the Pather of Lights himfelf dwelt in the thick darkness, hever thewing thinlelf but in a Cloud:

Inlii Schiller. prafat.in Uranograph. col. 2.

Cloud: but in these last days he is God manifest; 1 Tim. 3, 16. and in the Brightness of his glory, Heb. 1. I do not find (faith Venerable Bede) among so many Angels that were sent before the Law, that ever any were feen with a Light shining about them.

Now a Light shineth about S. Peter in the prison, and about S. Paul ous inavor a very great Light. Nay a Light shined about the Shepherds too, And though it were then the dead of the Night, yet the word was brought by the Angel, Hodie natus est, &c. This day is born to you, &c. Therefore alfoat the fetting of this Sun, which was the Reverse part of the Mystery, darkness fell upon the Earth, the Natural Sun eclipsed in the midst of Heaven, and therefore the Moon making it more than Midnight in the subterraneous position, all of the colour of Saturn the fignifier of blackness, who rifing from the Horoscope beheld these two Eclipses in a square malignant Aspect. Not so only, for in the selffame day (which is more perhaps than you have heard of) there happened a natural defection of the Moon in the II of Libra, beginning at Hierusalem about six in the Evening, infomuch that the Sun was no fooner gone down, but the Moon appeared in the East eclipsed of more than half her light; So that as the Light was taken from that day, fo Darknels was added to that Night, and within the space of fix hours the Sun was once unnaturally, and the Moon twice eclipsed. The Calculation and Figure of this Lunar Eclipse you may see (if you will) in Chronologia Catholica Henrici Burningit fol. 237. b. & 238. a. See also Sethus Calvifius in Tiberion Enfar, ad Am past Ch. nat. 33, to the Third day of April

As our Lord himself, so his Gospel also, is called Light, and was therefore anciently never read without a burning Taper, etiam Sele rutilante, (itis Saint Hierom's Testimony) though it were lighted in the Sun. Supposing therefore, out of Albumazar, that every Religion is governed by fome Planet, as the Mahumetan by Venus, the femily by Saturn, &c. some Astrologers did not inconveniently attribute the Chrifian to the Sun of the annual ladia

Not the Golpel only, but the Preachers of it also are called Lights; Vos eftis Linx Mundi, Te are the Light of the World; and the first preacher of Repentance was said to be

Lucerna ardens, &c. a burning and a shining Light.

The careful Church perceiving that God was fo much taken with this outward symbol of the Light, could do no less than go on with the Ceremony. Therefore the day of our Lord's Nativity was to be call'd 'Emigarera, the Epiphany, or appearing of the Light; and so many Tapers were to be fet up the Night before as might give name to the Vigil, Vigilia Luminum, And the Ancients did well to fend Lights one to another, what soever some think of the Christmas Candle. The receiving of this Light in Baptism they call'd not usually so, but opriouse, Illumination; which farther to betoken, the rites were to celebrate this Sacrament da Joueran ayis Barflisu. Tartor Tungor, &c. with all the Tapers lighted, &c. as the Order in the Euchologue. The Neophytus also or new Convert received a Taper lighted and delivered by the Mystagoous, which for the space of seven daies after he was to hold in his hand at Divine Service, fitting in the Baptistery.

Axaxe Fig ? Encholog. fol. Ed. A.

> Who perceiveth not that by this right way the Tapers came into the Church, mysteriously placed with the Gospel upon the Altar, as an embleme of the truer Light ? It was imitated again by the white garment received at the same time in Baptism, as the Emperours expound it in Theodosian's Code: Calestis Lumen Lavacri imitantis novam sancti Baptismatis Lucem vestimenta testantur, Cod Theod, de Spe-Etac. So the Prieft in the order of Severus, אפריו לבושיבון יחורו איך תלגא ונהרו זיויכון ברמות מלאכא Change (faith he, bespeaking the new Converts') your Garments, and be white, as the Snow, and let the Light shine as the Angels.

> Remaining yet unto us of this is that which we more commonly call the Chrisome, (ab unstione, as the Manual, &c.) wherewith the women use to shrowd the Child, if dving within the Moneth. Otherwise it is to be brought to the Church at the day of Purification. But by an Order of Baprifin in Edward the Sixth's Liturgy, of the year 1549. it was

to be pur upon the Child at the Font; for the Rubrick is, Then the Gotfathers and Commothers hall take and lay their hands upon the Child, and the Pinister hall put upon him his white Hesture, commonly called the Chils some, and say, take this white Hesture so, a token, ac. And good reason; for parenoss diphedicus natádandor to acuado, White doth best of all become the Children of Light, saith

Ciemens Alexandrinus.

The Apostles in the Alcoran are call'd Elhavariuna, The white men, Viri vestibus albis induti, (as our Robert of Reading translated it) Men clothed in white apparel. So also they are called in the Arabick Preface to the four Evangelists, and for the same reason, ut viri distissimi putant, saith Kerstenius, in vit. 4. Evangelist. p. 16. Some Commentatours upon the Alcoran I know give another derivation of the word, but it concerneth not this place. Tis the colour of the Angels cloths, Apos. 4.4. Nay the Ancient of daies himself is said to go in white, Dan. 7.9.

And that our Holy Garments are of this colour, the reason

is good, as respecting the Gospel's Light.

The funeral Tapers (however thought of by some) are of the same harmless import. Their meaning is to shew that the departed Souls are not quite put out, but having walked here as the Children of the Light, are now gone to walk be-

fore God in the Light of the Living.

The Sun never rose to the Ancients, no nor so much as a Candle was lighted, but of this signification. Vincamus was their word whensoever the Lights came in; os of vinny, for Light (saith Phavorinus) betokeneth victory. It was to shew what trust they put in the Light, in whom we are more than Conqueronrs. Our meaning is the same, when at the bringing in of a Candle we use to put our selves in mind of the Light of Heaven; which those who list to call Superstition do but darken counsel by words without knowledge, Job 38.2.

But the Rifing of the Sun was observed with a more solemn Oraison: For no sooner did this Light appear, (so the Syriack Ritual) אמתי ררנה שמשא מהפכיז אפיהון

למרנחא

למרנחא וסנרין לאלהא ואמריו בנוהרך חזינן נוהרא ישוע מלא נוהרא ראנת הו נוהרא שרירה דמנהר לכר but ברין אנהר לן בנוהרך נאיא צמחה ראבא שמינים every man was to turn himself towards the East, and worship God, and then say this prayer; Jesus full of Light, in thy Light may we see Light, for thou art the true Light which enlighteneth every man that cometh into the world. Enlighten us with the glorious Light of thy Heavenly Father.

CHAP. XXIII.

חברם רבר TEHOM RABBA.

And God made the Firmament, and divided the waters which were under the Firmament from the waters which were above the Firmament, &c. Genesis I. 17.

Pon my uttermost strife with this Place, I see not how it can be well avoided but that an Abyss of waters must be granted to be above the Supremest Orb. God, I know, hath bound up the maters in his thick Chouds, and Job 26. 8. the Cloud was not rent under them. And the Air it self is not fo unlike to water, but that (as some undertake) it may be Albert.de Sa-

xon.lib.3. Phy- demonstrated to be navigable; and that a Ship may fail upfic. 2. 6. art. on the Convexity thereof by the fame reason that it is car-62. concluf. 3. Mendoza viblem. 47.

ried upon the Ocean. But to take these waters for the Clourid. lib. 4. pro. dy part of Heaven, is not possible from the Text. For the רקיע Rakja or Expansum is to be meant of the whole Frame, for He called the Firmament Heaven, and the waters are to be above all this; for the word מעל meal cannot be otherwise (but violently) construed, notwithstanding what Paraus, Junius and others have informed.

And 'twas too fuddenly apprehended of those who think that the Waters above the Heavens called upon by the Pfal-

nuilt and the three Children in their song to praise the Lord can be taken for the watery Region of the Air; for in the same Canticles, by an exprets enumeration of all the Meteors, this Region is distinctly invited to the like Celebration: O every Showr and Dew, bless ye the Lord, &c. Fire and Hail, Snow and Vapour, Storms wind fulfilling his word, &c.

According to the first Model of the Creation, the stories of this great Pile stood not as now they do. The Earth win mithout Form and void, i. e. (as some would have it, but I have told you the meaning of it before) unbecomed with that glorious furniture which now it hath, standing all covered over with a Globe of waters vastly extending, which the Maker did; to shew that the Earth was his before be pavented the Children of Men. Plat. T 15, 16.

Here he might have staid his hand, resecting upon himself this mighty Power which could settle such a ponderous mass, upon it self. But to shew also that he created it not in vain, but formed it to be inhabited, Isay 45. 18. He divided the waters from the Waters by a Firmament of Heaven. The waters below this Firmament he commanded to gather together, which made the Seas. And the dry land appeared. Not now so precisely globous as before, but recompensed with an extuberancy of Hills and Mountains for the Receipts into which he had sink the waters. In the space above the Firmament, He laid up the Depth in Store-houses, Psel 33.7. From whence when he uttered his voice (as at the Floud) there was a multitude (or noise) of Waters in the Heavens, Ier. 10, 13.

And whosoever shall look back with an uninterested eye upon that immane and (if the Scripture had not said it) all incredible Deluge, will be far to seek how such an impossible confluence of waters could otherwise be assembled together. For to lay the charge of this huge effect unto the Stars, or any Conjunction of the superior Bodies, as Abraham and Albamazar did, is not to release, but entangle the Wonder: For besides that those Lights above are not introspect with so unlimited a power, no not in their strongest conspiracies of Institutes; the Astrologers tied the Conjunction

Ation to a false time, as the learned Miraneula sully enough, though himself not so truly, hath declared against them. A Conjunction indeed there was of h and 4 going before the Floud, but looking upon the effect at such a distance as could be of no considerable avail.

be of no confiderable avail.

And indeed for any hand the Stars could have in this mat-

rished for want of waters.

And to give up that account which the common people in Philosophy use to do, that these mighty waters could be emptied out of the bottles of Heaven, the Clouds, or whatsoever Condensations of Air, runneth us a-ground upon a ridiculous course in Nature, or indecent in Miracle: whereas if we betake our selves to this other way, one only entercourse of Omnipotency will serve the turn, to force down the motion of these waters by a high hand, which otherwise according to received Nature must have been more than 100 years in falling. What if it rained 40 Daies and 40 Nights? had it rained 40 years, what could this have done towards such a heap of slouds as prevailed above the highest mountains 15 Cubits upwards, be their perpendicular height taken after the most moderate estimation?

So that in justice of reason we may conclude, that these Decumani fluctus could not be raised without a supply from this great Abys; and unless one depth had called another. And the Scripture it self confesseth as much, that the fountains of the Tehom Rabba or this great Deep, or (as the Angel calleth them in Esdras) the springs above the Firmament, were broken up, Gen. 7. 11. the same Deep upon the Face whereof the Darkness was, Gen. 1, 2. for the Spirit of God mo-

ved

when God remembred Noah, the same Formain of these waters, when God remembred Noah, the same Formain of this Deep are said to have been stopped, Gen. 8.2. which can admit of no other but a miraculous sense; for we cannot understand it of any subterraneous Abys, without an open defiance to the Prin-

ciples of Nature.

There are betwixt the Heavens and the Heaven of Heavens there must be a Tehom Rabba, or great Deep; and for this it is that he is said to have layed the Beams of his Chambers in the maters, Pfal. 104. 3. His upper Chambers it should be, (as the Saxon rightly) and it maketh very much for the matter; for it will follow from this that these Chambers were the Heaven of Heavens, where the Lordia upon many (or great) maters, Pfal. 29. 3. And Wisdome saw him set this compass upon the Face of the Depth, Prov. 8. 27. And he is said to have matered the Hills from these Chambers, Pfal. 104.

13. Not from the middle Region of the Air; for the Tops of some Hills (whose heights are him, Pfal. 95. 4.) are lifted up above all the Clouds. But he watered the Hills from this great Abyls, when at the Floud those Cataracts of Heavenwere opened.

But let the Hills be taken for such as flow with mith, and Joel 3. 18. drop down with new Wine, even thus also it may be said that he watereth them from these Chambers, that is, from above. The Reconcilers on the contrary part are forced to make luse of more unmannerly Constructions. But let the Chambers be taken as before v. 3. by result at least it was that from these he watered the Hills whatsoever, and satisfied the Earth with the

fruit of his works . V: 13.

260

I am almost persuaded to think that until Noab's time the Lord God had not caused it to rain upon the Earth, but a milt went up and watered the whole face of the ground; Gen. 2.5.6. And a River went forth of Eden to water the Garden, &c. v. 10. But in the 600. year of Noah's life, in the second wonth &c. 660. 7. I I he caused it to rain upon the Earth &c. 44 and 1 and 1 and 1 and 1 and 2 and 1 and 1 and 1 and 1 and 1 and 1 and 2 and 1 and 1 and 1 and 1 and 1 and 2 and 2 and 1 and 1 and 1 and 2 and 2 and 1 and 1 and 2 and 2 and 3 and 3

It is no branger a thing than to find the whole Earth in fuch a case for that time as the Land of Egypt hath been

ever

ever fince, or those everlassing Hills, which (the dayes of Nouh set out) were never yet wested with the dew of Heaven. If it be otherwise, how could be then first set his Bow in the Cloud? for, as Porphyric said, it must have been there before.

I say then, that proportioning the perpendicular height of the Mountains to the Semidiameter of the Earth, there is nothing to hinder but that this Abundance of Waters supplied from the Springs above the Firmament might be such into the Caverns of the Earth, from whence it hath been upon occasion called forth by the heat and influence of the Host of Heaven. And so ever since, as Heat and Cold, Summer and Wivers, Dayand Night, so the former and latter Rain hath not constant.

Our Saviour may feem to have pointed to those Springs above the Firmannest, where he bringerh in Pather Abraham Laying to the Rich man, And besides all this between me and you where is a grout Gulf sixed, Sec. Luge 16, 26.

All ordies is incimated in the Name of Heaven, Shanmaring, 1900 and the Waters there, as R. Jose in Charge, fol. 12. a.

Talmud in Chagig. c. 2.

If it found illethat any corruptible Nature should be lodged showether Heavens, in will be answered, that the Heavens them-fillyes are on no bester condition, whose Matter, slowlogger southed by some lift subbands in Philosophy to an Inamissible Found, yet hath Deep sound subject to the sike Passions with that here kielew; as the well-known of 74% hath demonstrated in the sale of the new Stars.

To doubt the passage of the Blessed through this great ships it and estimated of Bellep! for not to say that the Children of speak passed through the Red Sea upon and land these meters are the meters are the meters are the meters are the meters and the Bourd which his through that fire word and kept in some 2. Ret. 3/92.

fuch it be) I no more marvel at, than that the thick Clouds bound and with the market of the thick Clouds bound and with the his works and the first that the first t

the empty place, or the hanging of this Earth upon Nothing, Tob 26. 7.

In all this I must acknowledge that there is something of the Paradox, (which yet hath been done over by others too and vid. Scheineri more claborately) and fo I would be taken for the prefent; Rofe Vefin. but that is till I can fee how otherwise the Text is felf can be Mikely to come off clear." . 2" things than that of Airch Hebrews 12. 24.

CHAP. XXIV.

Francisco Maria Exita Willer

and with all lost things which he hath lost, and then hast found, Shalt thou do likewise. Deut. 22. 3.

bardensmen mentaluret in soort near shogung and of of by the Gemara in Baba Matrias in Dies pund 128 Talmud in Bab. Matz fol. מי שמוצאו אם רוה שנת לשבה מוה עומר ומכריו וור with missing with it is it is it is the missing where mis A Stant of the Arraios. Het has bed lafter found my thing mis g nopary shither Hashas bad faired ones sa fand there we preduce it is he that had last a tell the Signs and Murbeners by HEAD He that had found any thing than was loft, was to cry it three times and after Jewer dates encomore, 800 Ibid. See also the Adipa Bords, Part A Halaci Amonday 7743

is therefore called the Righteons Abel. And this Ronk of the And this Rough and you are the Right and the Right an by the Rules in Baba Kama (and generally by albeheir Canopiles) a fem is not polycor dound, but forbidden cob, to re-Agre any, thing that is loft on a Christian Arid year by the Farufalene Falmyd, he is bound so rectione for the functifying of MA NAME of the Lord assination of the Hamman teach observed

tric. That the Serbiane took a folema Oath upon the blood of A AH Sain of the Cuisiff

courty place, or the hanging of this Earth new Nothing,

SANGUIS ABEL.

And to the blood of sprinkling, which speaketh better things than that of Abel, Hebrews 12.24.

Ome Copies (as the Regia Riblia) read it ngel του λαλέττε παςά τ' Λελλων hich freaketh better things than Abel. So Frabicing translated the Syriack, but unfaithfully. For there it is, as we, better things than that of Abel. So the Hebren. The Arabick yet more expressly, speaking more than, or above, the

Blood of Abet.

To is is AGEN ENGINEE; But did the blood of Abel speak? faith Theophylast. Yes; it cried unto God for ver that of prinkling for Propitiation and Mercy. Yes; it cried unto God for vengeance, as Epile alfo, and the most received Interpretation. And ver Theophylatit (as Occumenturalfo y is more inclinable to think that the voice of this blood is that whereby Abel, though he be dead, get fpeaketh; that is, (faith Photins) an urnsts tore in the expressions of memory and celebration, in that Testimomy given him by the God that answereth by fire. So Theaderien rendereth, Enighenes intotal Bootas Acet & everence. i. e. And she Lord had respett unto Abel's Offerings, and fet them on fire. By which be obtained witness that he was Rightegen ; Get himfelf thus testifying of his Gifts, Heb. 11. 4. He is therefore called the Righteons Abel. And this blood is catled the Righteem blood, and reckond from him Mart. 23.35. s in Eacha Kama (and generally by alogait Shid

And the Blood of wastel was to Hoty and Reverend a thing in the ferile and Reputation of the old World, (they fay fo) that the men of that time used to swear by it. The learned Master Seden hath observed as much out of Sahid Aben Batric. That the Sethians took a solemn Oath upon the blood of Abel, that they would not go down from their Holy Mountain

and the plain of the Cainitee.

The same Tradition is to be found in the Arabick Catena where also I observe that they used to say their prayers in the name of this Blood, as in a short Litany there said to have been conceived by Noah, and daily prayed in the Ark before the Bo-

dy of Adam.

הרא צלאה נוח אללהם כחקך עליך ולא שיא אעצם מנך אנטר דלינא בעין אלרחם החקר וננא מן מנך אנטר דלינא בעין אלרחמה ואלראפה וננגא מן The Arabick הרא אלוחר ואנהצנא מן הרא אלטומה בחסרה ארכם The Arabick מליקתר אלאולה ברם האביל צפיך בחסן שית אלרי Copy which I באך לא תערנא מע אלרי חאלפוא וציך אלא תנפר ten in Syrlack מון בחמר מון בל עמלה ברוב עמלה ולך אלמנר מון בל עמלה בדל בדלים אלהי האביל אור מון בל עמלה בדלים אלולים בדלים בל מון בדלים אלהי האביל אלמנר מון בל עמלה בדלים אלהי האביל אלא בדלים בל אורים בל או יארה יקולוא אמין יארה Cat. thereindeed the Arab. C. 24.

The Prayer of Noah.

word is אלונר zaghar, but mistaken, as I think, for that which I have put down.

125. John 50.1. 9 313

Lord, excellent art thou in thy truth, and there is nothing great in comparison of thee. Look upon us with the eye of Mercy and Compassion; deliver us from this Deluge of waters, and fet our feet in a larger Room. By the Sorrows of Adam thy first made Man, by the Bloud of Abel thy holy one, by the Righteousness of Seth in whom thou art well pleased, number us not among those who have transgressed thy Statutes, but take us into thy merciful care: for thou art our Deliverer, and thine is the praise from all the works of thy hands for evermore.

And the Sons of Noah faid, Amen, Lords

Here I shall need to make you a Note or two dis concerning this Prayer. It may possibly feem strange to you, that

that this oraifen should be so daily said before the body of Adam

To take you off from that, you must know that it is a most confes'd Tradition amongst the Bastern men, f and Saint E. phrem himself is very principal in the Authority) that Adam was commanded by God (and left the same in charge to his polierity) that his dead Body should be kept above ground till a fulness of time should come to commit it time in BIR 18 to the middle of the Earth, by a Priest of the most high God. For Adam prophesied this reason for it. an int ובון האלצי יהאלצ כל אולאדי that there flould he the arch. Alexand Redeemer of him and all his Posterity.

Saidus Patri-Archiv. Biblieabrig.

The Priest who was to officiate at this Funeral they fav was other pub Can Melchiseder, and that he buried this body at Salem; which might very well be the middle of the habitable world as then, and that it was indeed to afterwards, it hath been told you beto fore.

Therefore (as they fay) this body of Adam was embalmed and transmitted from Father to Son by a Reverend and Religious way of conveyance, till at last it was delivered up by Lamech into the hands of Nonh who being well advised of that fashion of the old world, which was, to worship God. toward a certain place, and confidering with himself that this could not be towards the right (which was the Balt) under the inconfished and inconvenience of a Ship, appointed out the middle of the Ark for the place of Prayer, and made it as Holy as he could by the Reverend presence of Adam's Body.

Towards this place therefore the Prayer was faid, not as terminating any the least moment of Divine worship in the body, Mi were a fedgid thing to think to but (where it ought to the and where all worthippers do, or hould do fo) in God himfelf, and only him, as the very Tradition diffinctly cleareth the case. פלפא כאן נום מקר אראם נפך אוכם ווקחאם אלוחת, חנוותניה כאם

Caten. Arab. וחאם ויאפת ובאן נוח יצלי ואולרה ונסאהם מן גזבי. 66.6. נחאם या करे हे के के के किया है के किया है के किया कि किया कि किया कि किया कि कि किया कि किया कि किया कि किया कि कि ever the day began to break; Moah freedup tomards the Body of

Adam

Adam, and before the Lord, he and his Sons, Sem, Ham and fapheth, and Noah prayed, &c. and his Sons and the Women august-

ed from another part of the Ark, Amen, Lord

Where you may note too, (if the Tradition be found enough) the Antiquity of that fit cultom (obtaining fitil, especially in the Eastern parts) of the separation of Serves, or the fitting of women apart from the mentia the Houses of God. Which fure was a matter of no slight concernment, if it could not be neglected no not in the Ark, in so great a streightness and distress of Congregation.

That this was a practis'd use in Primitive Christianity, I think

is not much doubted of

And to this feese the learned Eathefred (the advance next) see Gotho of unusual sagacity) unvieth, or entangleth, (for I know tred de imperior not which to call it yet) that intractable passage (asto us) of maris, cap 3. Saint Paul to the Corinthians, I Cor. 11, 10. For this transcription and to the Corinthians, I Cor. 11, 10. For this transcription of the woman to bave power on her head, boomse of the existance of the existance of the woman to bave power on her head, because thich is, and respectively of the existance of the gold of the existance of the woman to have a veil or covering upon her head, because of the young men.

It is not denied at all but that a veil or covering is to be meant here, and indeed the Vulgar translateth it so. And for 'Ay has to be written instead of Ay has, was an easie and obvious escape. Though I dare not altogether untertake for the Reading, yet I will add this improvement to it.

In a Manuscript Arabick, Translation in Queen's Colledge Library Tolemonindeed other place reindred thus 1 177 128 po parties and the spine of the spine of the spine of the commanded that there found by a Sulcain on Dominion upon her bead because of the Angels But in the printed found by Browning it is in the printed found by Browning it is in the printed for the confident it should be parties Radams, this mistaken but

but by a point:) and then the English is, For this cause it is commanded that there should be a weil upon her head, &c.

I would willingly have known how the Æthiopick, Armenian and Coptick Translations deal with the place, but that could not be, for they are not here to be had, for ought I could find out at least.

The other Note I shall need to make you will concern that

paffage in the Prayer, By the Sorrows of Adam.

The Eastern Traditioners mean by this, the continual sadness and contristation of heart which Adam had and made for the loss of Paradise, and his first Estate.

Jacob. Sarugenf. in Cat. Arab.c. 14. It is noted of him by fames Bishop of Sarug in these words וכאן ארם ינטר פררום אלהדיני בעינה ויתחצר בקלבהי And Adam turned his face toward the Garden of Eden, and

from his heart lamented (his fall.)

The same Traditioners give this very reason for Enoch's Translation, ונקול אן אחנוך גלם תלאת מאית סנה ובני, that is. We say that Enoch sate down for the space of three hundred years bewailing the Trangression of Adam. And for this cause God took him up unto him. Caten. Arab. C. 20. fol. 47. a.

it is not deniced at the bur the case or cereging to to

'ANATOAH' TO'N 'OETE'ON.

Tour Bones shall flourish like an Herb, Isaiah

The interruption of the Soul's Immortality betwist the moment of Death (it must not now be call'd Departure) is the infidious debate of these eagen dayes. A fitter and more congeneal time to bring this Monster to the Birth, sthough there it not strength to kning forth) was never yet endeavoured to be wrested out of the hands of Providence by the greatest deepness of Satan and hands as and hands of the han

The

The Familiar that convers'd so much with Cardan's Father told him, that their Spirits and the Devils die too. 'Twere good to believe this also.

But if the Beafts and we have all one breath, then why do not their Spirits too return to God that gave them? If Incorruption have put Corruption on, we may very well eat and

drink as we do, for to morrow we die indeed.

The unlikely Heathen ploughed in more hope than fo: In Hieroglyphical learning the Egyptians fet down the Axis of a Pyramis for the Soul, and therefore the Figure of their Sepulchres was Pyramidal. The mystery is Geometrical, That as by the conversion or turning about of a Pyramid upon his Axis, the Axis remaining still the same, there is a Mathematical creation of a new Solid or Cone; so by the revolution of a certain time of years about the Soul (the Soul continuing still the same in a constant course of Immortality) a new Body shall arise and re-unite again.

Indeed he that will turn over the Books De perenni Phi-Angustin. losophia, will find that these Heathens did believe not only this, Steuch. Eugubut the greatest part of our Divinity, more than we our selves bin.

do.

I am induced to believe that, without any farther subtility or arrogancy of dispute, there is an invincible argument for the thing fecretly imprinted in the Instinct and Conscience of the Soul it self, because 'tis every good man's hope that it shall be so, and every wicked man's fear that it will; and that at least a parcel-judgment may presently be pronounced upon his wan-

dring Soul.

However, the opportunity of this part of Scripture doth not fo directly call upon me to any such kind of Controversie. Indeed I would be taken to be so secure of the Soul's Immortality, that I am going about to leave the Body it self in a very fair condition of Incorruption. And I see not but that it may very well suit with the Immoderations of the Time to advance up the Immortality of the Body, when men have so little to do as to raise suspicions upon that of the Soul.

The Jews commonly express Resurrection by Regermination,

nation, or growing up again like a Plant. So they do in that strange Tradition of theirs of the Luz, an immortal little Bone in the bottom of the Spina dorfi: which though our Anatomists are bound to deride as a kind of Terra incognita in the Leffer world, yet theirs (who know the Bones too, but by Tradition) will tell you that there it is, and that it was created by God in an unalterable state of incorruption, that it is of a flippery condition, and maketh the Body but believe that it groweth up with, or receiveth any nourishment from that. Whereas indeed the Luz is every waves immortally dispos'd, and out of whose ever-living Power fermented by a kind of dew from Heaven all the dry Bones shall be re-united and knit together, and the whole generation of mankind recruit

again.

There is a better temper, and holding a more lawful correspondency, in that Rite of theirs, which of old they observed, and still do at their Funeral Celebrations. It is thus taken notice of by their late Rabbin Leo Modena, Nel ritorno dalla foffa, ogn' uno spianta dell' herba dalla terra due ò tre volte, e se la getta dietro, dicendo quelle parole del Salmo, Espuntarano dalla citta come l' herba della terra, per segno della resurrectione: that is, As they return back from the Grave, every one of them plucketh up the Grass from the ground twice or three times, and throweth it behind him, saying those words of the Pfalm, They shall flourish out of the Ciry like the grass of the Earth, in token of the Resurrection, &c. De gli Riti Hebraici di questi tempi, part. y. cap. 7. num. 4. In some places they fay these very words of the Prophet here, Your Bones, &c. Rite is very proper, as to shew that the dead are not onite pluck'd up, but only cut down like a flower, which at the return of time, re-inforcing from its root and flock, fpringeth up again.

But if our Bones are to flourish like an Herb, we have a furer word of experience from the Fact. If a Vegetable can be call'd up our of its affies, there is a stronger pretence to our Uring and thous enoing

The Grounds of Chymical Philosophy go thus: That Salt, Sulphur and Mercury are the Principles into which all things

things do refolve; and that the Radical and Original Moisture whereby the first Principle of Salt consisteth cannot be consumed by Calcination; but the forcible tinctures and impressions of things, as Colour, Taste, Smell, nay and the very Forms themselves, are invisibly kept in store in this firm and vital

principle.

To make this good by the Experiment, they take a Rose, Gillyflower, or any kind of Plant whatfoever. They take this Simple in the Spring time, in its fullest and most vigorous confistence. They beat the whole Plant in a Mortar, Roots, Stalks, Flowers, Leaves and all, till it be reduced to a confufed Mass. Then after Maceration, Fermentation, Separation, and other workings of Art, there is extracted a kind of Ashes or Salt including these Forms and Tinctures under their Power and Chaos. These Ashes are put up in Glasses, written upon with the feveral names of the Herbs or Plants, and lealed Hermetically, that is, the mouth of the Glass heated in the fire, and then the neck wrung about close, which they call the Seal of Hermes their Master. When you would see any of these Vegetables again, they apply a Candle or foft Fire to the Glass, and you shall presently perceive the Herbs or Plants by little and little to rife up again out of their Salt or Ashes in their several proper forms, springing up as at first (but in a shorter time) they did in the Field. But remove the Glass from the Fire, and immediately they return to their own Chaos again.

And though this went for a great secret in the time of Quercetan, yet Gaffarel saith, A present ce secret nest plus si curiositex in-rare; car Monsieur de Claves, un des excellens Chymistes de no unes les jours, &c. that now its no such rare matter, for Monsieur de Claves, one of the most excellent Chymists of these dayes, useth to make shew of this at any

time.

And therefore hear the word of the Lord, O jou dry bones; Come from the four winds. O breath, and breathe upon these slain that they may live, Ezek. 37. O Earth, Earth, Earth, thear the word of the Lord. Thy dead men shall live, with my dead body shall they arise. Awake and sing, ye that dwell in R 2

the dust; for thy dew is as the dew of Herbs, and the Earth shall cast out the dead, Esay 26, 19.

CHAP. XXVII.

Thou fool! That which thou sowest is not quickned, except it die, I Corinth. 15.36.

HIS admirable instance of the Corn is one of those I things which Saint Paul was taught at Gamaliel's feet.

In a discourse concerning the Resurrection had before Julius Cafar the Emperour, and at which Rabban Gamaliel was prefent, שאלה קליאפטרא מלכתא את רבי מאיר אמרה ירענא רחיי שכבי רכתיב ויציצו מעיר כעשב הארצ אלא כשהן עומרין עומרין ערומים או כלבושיהן עומרון אמר לה קל וחומר מחיטה מה חיטה שנקברה ערומה יוצאה בכמה לבושין צריקים שנקברים בלבושין על אחת כמא וכמא אמר ליה קיסר לרבן נמליאל, that is, Cleopatra the Queen asked R. Meir, and said, We know that they that lie down (the dead) shall live, because it is written. And they shall spring up out of the City like the herb of the ground : but when they fland up, (from the dead) shall they rise up naked, or in their clothes? He said unto her, Kal Vechomer from the wheat. What of the wheat which is buried naked. and yet rifeth up very well clad? how much more the fust men them as Argu- who are buried in their Clothes? Cafar faid unto Rabban Gamentum a mi-mori ad majus maliel, &c. Talmud in Sanhedrin, c. II. fol. 90. b.

is as much to or the contrary

is to us.

Kal vechomer

It will be worth the knowing to observe here a practice of the Greek Church not yet out of use, and very properly concerned in this matter of the Corn. The use is, in The ise ? xe-אנונושוענישטי בי אפודש דבאבדה שעפלה באחשנידמה עלמדו שה" באוי ד שב icessu uves a Sovrav reore Sevas, &c. to fet boiled Corn before the fingers of those holy Hymns, which use to be said at their Commemorations of the dead, or those which are asleep in Christ. And that which the Rite would have, is to fignifie the Refurrection

of the Body.

And

And that it is indeed a well-enough-proportion'd embleme, the Author which I quote hath endeavoured to express with more elegancy than I look'd for. His Title is, Ti Marthaus Bla-Exactat o ecode Tito en te tois unnuotivois T'en Xelso nengun-stares Hieroμέραν, κ) έν ταις τ άγιων ίεραις τελεταις; that is, What is the monachis, Gr. meaning of the boiled Corn at the Commemoration of these that MS. in Arch. Sleep in Christ, and at the holy Mysteries of the Saints? To Bod. which he is not content to make a man come down, and compare with all the little moments belonging to an ear of Corn; but he would have you know too, Kai viveral untre lang tois nounois in venewors, no Savar O Thus mathe avaleinvutar. Karvis &TO TH YH Tadivar o vou G av with yerntar venedr. To Βρέο Ο ε πλάτζεται αν ζή, ε μορφεται. Καν σκόπει μοι τάθίνο το θαυμα λαίθσα μόνον τ κόκκον, φθοςα παςαδίδωτι φθανέντα δέ μετά σχήματ Θ αναδίδωσι κρώτ Τον Θ, προς ποικίλα τ κόκκον σγηματίζεσα μέλη. ฉี? εκ ένας γης ταυτα είκων το μυσηςίε τ ήμων avanadreus: That death here is manifestly both the Father and the Mother of Life. The Earth labours not after the ordinary may of a woman in travel, her infant-Corn is not quickened except it die; should it live still, it could not be formed in the womb. And consider with me the miracle of those threes. The Earth only receiveth but the bare Corn, and restoreth it again by corrupting it, and delivereth it up in a much better fashion than it took it in, habited anew as to all respects of appointment in the parts. And can we receive a more forcible impression of argument for our own restauration than from this example? The Author faith yet more, Hos our anan Throis it inds nonnou odacio O n viveris; Toto f avarateus maca mond Saunasóτερον' τότε μέν χ ές έλα εν ή κρίσις νεκρός αναδίδωσι, τέτο δέ TOANES aud' éves venew fert G eis avayévenou ninnes meogánasται & f 7 απίσων ανημές» φρενοβλαβείας! βλέπεσι + γην γεωργω αποδιδωταν α μη παγέλαδε τω κρίτη δε ταύτην αποδώσειν Is auti mage Seto T as uvatav esvas Ssatesvortas And how should all these stalks grow up from one grain of Corn, and that as good as dead? The wonder of this is far above that of the Re-furrection of our bodies: for then the Earth giveth up her dead but one for one, but in the case of the Corn she giveth up many living ones for one dead one. O the intolerable madness of

unbelieving men! They see that the Earth giveth up to the Husbandman that which it received not; and should it be accounted among the impossible things that the same Earth should surrender up (to the Creatour too) that which she hath received in pawn?

Tavraaea, &c. as the Author goeth on.

Here (though the opportunity feems to be very fairly offer'd) I avoid to gain any reputation towards the Resurrection of our Bodies from that parcel Rifing of Legs and Arms, &c. which useth to be seen and believed at a place in Egypt not far from Gran Cairo, upon Good-Friday and the Eve of that. 'Tis true indeed (if the thing it felf be fo) that in this case too our Bones do flourish like an Herb, for those little Resurrections are not seen to rise, but risen. And fo like Limms of Immortality they spring up from the Earth, as they did from that other Deadnels of their Mother's womb. We our felves grow thus up too like the Grass of the Field; we are not feen, but found to do fo. 'Tis fo with these fore-running parts. If you draw near to touch a Head or a Leg, you shall perceive no more of this Refurrection for that time; but if you give back, and leave the Miracle to it felf, you shall presently find it more a Man at your return.

Because I mean to make no more use of this wonderful Prevention of those that sleep than what I first pretended to, I shall be bound to trouble you the less with any much repetition of the particulars. You may find a competent store of this matter in Camerarius his Historical Meditations, c.73. of the first Century. I will add to that this only out of Simon Goulartius, from the Relation of one Steven Duplais, an eye-witness, and a man of very good and sober Sim. Goulart, note in his acknowledgment. Il me disoit d'avantage, avoir

Sim. Goulart, note in his acknowledgment. It me as of a avantage, avoir Histoires admi- (comme aussi firent les autres) touché divers membres de ces vabil. T. I. fol. resuscitans. Et comme il vouloit se saisir d'une teste chevelue 32, &c. d'enfant, un homme du Caire s'escria tout hant, KALI, KALI, ANTE MATERASDE, c'est à dire.

KALI, ANTE MATERASDE, c'est à dire. Laisse, Laisse, twie scais que cest de cela; i.e. And he told me moreover, ibat he had (and that others had done so too) touched divers of these rising Members: And as he was once To doing upon the hairy head of a Child, a Man of Cairo cried. out aloud, KALI, KALI, ANTE MATERASDE, that

is to fay, Hold, Hold, you know not what you do.

That which feemeth to be wanting to the Authority of this strange thing is, that there should be no ordinary memory (none at all I can meet with yet) of the matter in any of their own Books. That in the Greek Liturgies out of the Lesson for the time, I know not how to make reckoning of as enough to this purpose. In any other Books of theirs, and fome likely ones too, I meet not with any notice at all. And yet as to that I can retort this answer upon my felf, That a thing of so cheap and common belief amongst them could not fitly be expected to be written out as a rarrity by themselves, and sent forth into these unbelieving corners of the world. Which though it may pass for a reason why there should not be any such common report of the thing, yet leaveth me scope to think that there is some special mention of it in the Arabick or Coptick Hiltories; which when it shall be met with, if it be found to refer up the Wonder to some excellent and important Original, it will the better defend this matter of Fact from the opinion of Imposture.

Indeed the rifing of these Arms and Legs otherwise is but an ill argument to be used for the Resurrection of our Bodies, for

tis easier to believe this than that

The Arabick Nubian Geographer telleth of a place in Egypt called Ramal Altfinem, or the Sands of Them, ובחא אות כן איאת אללה סבחאנה ודלך אנה 'יוחר אל עשם פירפן פי הרה רמאל סבעת איאם פיעור חנרא הלרה אללה that is, Where there is a great miracle of the most Glorious God. And it is, that if you take a bone and bury it in these Sands for the space of seven dayes, by God's permission it shall turn into a very hard stone, &c. Clim. 3. pare. 3. And what if all our Bones were buried in these Sands? As if God were not able even out of those Stones to raise up Children: unto Abraham.

If the Phoenix of Arabia should prove to be an Utopian Bird, (as I will not now suspect after such a size of Apostolical

lical Authority, and fo fufficient a countenance given to that) it will be enough for us that the Swallows know their time too (as well as the Stork.) and after such a manner as if they knew (or at least would have us to know it) ours too. These at the beginnings of Winter use to fall down in heaps together into the dust or water, and there sleep in their Chaos, till hearing the voice of returning Nature at the Spring, they awake out of this dead fleep, and quicken up to their own life again.

Georgius Ma-

A Commentatour upon the Corinthians to this fifteenth Chapter affirmeth that he himself found a company of Swallows lying dead under an old Table in a Church at Wittenberg which for want of the natural time of the year were by an artificial heat recovered unto life again.

CHAP, XXVIII.

And the same John had his Raiment of Camel's hat, and a Leathern Girdle about his Loins, and his Meat was Locusts and wild Honey, S. Matthew 3.4.

THE rest is plain enough, but for the Locusts there hath been a great deal of unnecessary Criticism devised, and, as it falls out, to make the word in a worse case than it was before. 'Angides is the word, and it can fignifie nothing here but Locusts; and the question needs not to be whether these be mans meat or no, it is certain that the fews might eat them by the Law of Mofes, Levit. 11, 22. And Mathiolus In Dioscorid upon Dioscorides faith, that this was the reason why John Baptist made use of them, as a strict observer of the Law. But that they are eaten in the East and elsewhere, you may fee Kerstenius his Note upon an Arabick Translation of Saint Matthew's Gospel, and John Leo in his Description of Africa. But that which is here to the purpose is the Note of Agatharchides in his Tract upon the Red Sea, where he speaks

Hb. 2. 6.46.

of the Acridophagi, or eaters of Locusts. He saith, 3gaxuregos Thourar, it woi de rois esteriuexaves de exarcías, that their ha-

bit of body is thin and meagre, &c.

So Clenard's Note of the Country-people of Fez in Africa will be fit to the matter. It is in his last Epistle to his Tutor Latomus, towards the latter end. Nova de Bellis, nihil ad Brabantinos: neque enim strepitum armorum audietis, alius est Exercitus quem Deus his Regionibus immisit. Paucis ante diebus Fesæ vidisses Cælum obductum Locustarum agminibus, qua hic non solum saltant, sed avium ritu volitant. Jam coram video minas priorum Prophetarum; multis in locis Nocte una sata perdunt universa. Bellum strenue cum iis gerunt Rustici : nam planstra plena Locustis advehunt Fesam, nam hos hostes vulgo hic comedunt. Ego tamen sum tam delicatus,ut malim Perdicem unam quam Locustas viginti quod totam hanc Regionem gens Locustica devoravit. i.e. I can tell you news of warrs, but not like Vid. Eustath. in yours in Brabant. No noise of weapons here, 'tis another kind of Hexamer. Army which God hath fent into thefe Goafts. Within thefe few dayes you might have seen the whole Heaven clouded over with troops of Locusts, such as do not hop about like your Grashopppers, they fly bere like Birds. Methought I saw here fulfilled in mine eyes that of the old Prophets. In many places they will destroy you all the Corn in one night. The Country-people fight very stoutly with these Locusts, they bring them home by whole Cart-loads to Fez, and then eat these enemies when they have done. But for my own part I am so tender-palated that I had rather have one Partridge than twenty Locusts, for that these Locusts have devoured this whole Country.

And this indeed was the thing to be spoken to : for as the courseness of the Rayment, so the slenderness of the Diet is equally to pretend towards a rigid and auftere condition of life. And as to this fense I shall make you this new Note out of an Arabick Commentary upon the Alcoran. The Tradition is, אלעב און פרעוה אלי אללעב הוה טפל בצביאן פרעוה אלי אללעב הלקתי אלכשאף That John the Baptift, when he אלכשאף was yet a Child, being in company with some of his fellows, they Com. Arab. ask'd him to play with them : but he faid unto them, I was not MS.in Alcoran. à Werne-

created for sport.

CHAP. XXIX.

And the wild Beasts of the Islands shall cry in their desolate houses, and Dragons in their pleasant Palaces; &c. Isaiah 13. 22.

"Was spoken of Babylon, and the Prophecy is fulfilled.

A Dayes journey from hence (faith Benjamin Bar fona in his Itiuerary) is Babel, הוא כבל הקרמונה החרבה מילין ברחובותיה וערין ארמון והי מהלך שלשים מילין ברחובותיה וערין ארמון ובוברנצר שם חרב ויראים בני ארם ליכנס בו מפני נובוברנצר שם חרב ויראים בני ארם ליכנס בו מפני bich was of old, a City of thirty miles in breadth. Tis now laid maste. There are jet to be seen the Ruines of a Palace of Nebuchadnezar, but the Sons of men dare not enter in for fear of Serpents and Scorpions which possess the place.

Now you may read the rest of the Prophecy.

V. 19. And Babylon the Glory of Kingdoms, the Beauty of the Chaldees Excellency, shall be as when God overthrew Sodom and Gomorrah. V. 20. It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch his Tent there, neither shall the Shepherds make their fold there. Ver. 21. But wild Beasts of the Desart shall lie there, and their houses shall be full of doleful Creatures, and Owls shall dwell there, and Satyrs shall dance there.

CHAP. XXX.

Likewise I say unto you, there is joy in the presence of the Angels of God over one Sinner that repenteth, S. Luke 15.10.

Hefe words of our Saviour will found the lefs strange to you, if I help you to a counterchange of Eastern Expression.

If there be Tears and forrow in Heaven for one that is gone Gaul. citat. aftray, how much more ought there to be 7 oy over a finner that

repenteth?

And our Saviour was not the first that said it. The words have a restex upon that old position in the Hebrem Divinity, בירים בערי בערי השובה מצריקים נפורים. i. e. that R.Chimchi in A Repenting man is of greater esteem in the sight of God than sai. 57. 19. one that never fell away. This is the meaning of that expression, more than ninety and nine just persons that need no repentance.

Their Elders talk higher yet of this excellent vertue. Saint Austin might have returned another answer to him that ask'd him what God imploy'd himself about before the world was made. He was making Hell? No such matter. The Doctors in the Talmud say, He was creating Repensance, or contriving all the wayes how he might be merciful enough to the Man he is so talmud in 30-mindful of, and to the son of Man so much regarded by him. ma, sol. 86. They say more, that One day spent here in true Repentance is more morth than Eternity it self, or all the dayes of Heaven in the other world.

CHAP.

CHAP. XXXI.

For thus saith the High and lofty One that inhabiteth Eternity, whose Name is Holy, I dwell in the High and Holy Place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, Isaiah 57.15.

Kings 8.

BUT will God dwell upon the Earth? The Heaven of Heavens cannot contain him, how much less this House which we have built?

All things are full of God. He is therefore called in the Holy Tongue, Tagna Hammakom, the Place, or that Fulness which filleth All in all. God (as the great Hermes) is a Circle, the Centre whereof is every-where, and the Circumference nowhere. If I climb up into Heaven, thou art there; if I go down to Hell, thou art there also. Nor is he present only to these real Capacities of Earth and Heaven, but even also to those imaginary spaces of incomprehensible receipt and infinitely extending. He is there where nothing else is, and nothing else is there where he is not.

But then are we to think that we men have his Company but as the Devils have, to tremble at? No: the Cry there is, What have we to do with thee, thou Son of the most High? Not so here, but, Why art thou so far from me, O my God? Psal. 10. I. The Finger of God is there, as in the Plagues of Ægypt, Exod. 8. 19. but his right Hand is here, Psal. 20. 6. They have God Almighty, we All-sufficient. There He is a consuming Fire, Heb. 12. 29. here Immanuel, God, not against, but with us. Therefore it is that though he were here before, yet upon our occasion he is said to bow the Heavens and come down.

He was feen at Moria; at Peniel face to face, Gen. 32. 30. The Patriarch Abraham invited him to Dinner; and he lay at Lot's House all night. faceb wrastled with him at Maha-

Mahanaim, and got the better, and would not let him depart except he blefs'd him. He past once by Moses in the Clift of the Rock. He met him often at the door, of the Tabernacle. He wandred with his People in the Wilderness: When the Ark flood still, so did he; when the Ark set forward, he also was froken to arife; Rife up, Lord, (the Leader faid) and let thine Enemies be fcattered, Numb. 10. 35.

To allow for all this, we are to take knowledge of fome confiderations, according to which it may stand with the Divine Immensity to be as differently present in some places as alike in

all.

We can do no better than rest our selves upon that ancient and well-advis'd-of Distinction delivered in the School. God (faith the Master) by his Presence, Power and Essence immutably existeth in every Nature and Being, indetermin'd by Circumscription or Definition: He is otherwise and more excellently present with Saints and Holy men, by his Grace and Holy Spirit: But most of all and most excellently present by Union Hypostatical in the fecond Person, in whom the Fulness of the Godhead dwelleth bodily, &c. I. Dift. 37.

To these three Molina superaddeth the fourth and fifth difference; the one per peculiaria signa, giving instance in facob's Ladder; the other whereby God is present cum Conciliis & summis Pontificibus. But these differences are written upon as supernumerary by Nazarius, Gonzales, &c. The two being indeed but one, and that no other than the second of the three, whereby God is present by his Grace and Holy Spi-

rit.

By Presence, Power and Essence, the Doctors generally mean, by the first, an Appropinquity of Vision, that all things are open and naked unto his fight; by the fecond, an Approximation of Power, that he worketh in and ruleth over all; by the third, an Indistance of his Being to all things whatfoever, of actual or possible existence. Thus God is intimately and indivisibly present with all and with every thing. Nay thus he is also present with Nothing, (if so we are to call that vast Receipt without the Universe comprehending infinitely this created Nature of Things) which needing

ferving causality, sufficiently followeth the nature of Immenfity. Twould imply a Contradiction to fay he could be actually present with that which is not, or with that which shall be, before it is; yet not to fay that he is there where nothing else is or shall be but himself, is to say he is not Infinite. Nor is it otherwise answered by those Doctours which Gonzales dif. pretend to the contrary sentence : for though they cannot be gotten to fay that God is present without, yet they con-1 Th.q. 8. a. 2. fels he cannot be comprehended within the Universe, ma-Alex Hal. 1.p. king all up with a Negative Extra, and Potential Existence. as to no purpose they may be seen in 1, Thom, 9.8. & 1. Sent.

needing not to be argued from any actual operation or con-

9.9.memb. 5. Capreol, #.I. dift. 37.

17. nu. cod.

Bonavent, in

dift. 37. Relating to this first Respect of Presence, Power and EA fence, we fay that God equally disposeth of himself to all things and men, and that he cannot thus be more in one place than another. But the Respect of Grace and Spirit Superinduceth a special Influence and Immediation of Bleffings, and imprinting the Nature or Being whatfoever with a much more intimate and more excellent Relation. Thus God is faid to be nearer to this man than to that, more in one place than in another. Thus he is faid to depart from fome and come to others, to leave this place and to abide in that; not by Essential application of himself, (much less by local motion) but by impression of Effect. It may be said of all places. Dens bic eft, God is here : but of some, as facob of his Bethel, Vere Deus hic eft, Truly God is in this place, Vere, that is, faith Saint Bernard, certins & evidentins, by a more evident and more effectual Presence. With Just men, faith he God is prefent in veritate, in deed; but with the wicked, dissemblingly, ('tis the Father's expression) in diffemulatione. As he is to all and in all places, he is called in the Holy Tongue Jehovah, He that is, or Effence; but as he ufeth. to be in Holy places he is called Shecinab, that is He that dwelleth or Presence.

And this Shecinah is taken by some of them (as R. Menahem) for the presence of the Messish, by others for the Ruach hakkados, or presence of the Holy Spirit, as the Chal-

dee

dee Paraphrast upon Gen. 45. 27. And so the Hebrew School maketh even with ours: for Jehovah signisieth the first member of the distinction, for Presence, Power and Essence; Messiah for the last, or Hypostatical Union; and the Holy Spirit for the second. Indeed the most general and constant sense of this word Shecinah to the Jews, meaneth still a more intimate application of the Presence of God to such a Person or Place than that of his common and equal Abode. He is said to dwell there (saith Maimon) where he putteth the marks More pare it or evidences of his Majesty and Presence. And he doth this by 25. his Grace and Holy Spirit. Therefore Churches are said to be the Hosses of God, and good men the Temples of the Holy Ghost.

This is the Reason why Michael the Archangel is called, Prince of the presence in the Book of Zorobabel: for in their account he is so near to the King of Heaven, as to be admitted to sit down by him, and register the good Acts of the Israelites. Tis in his power also to blot them out again, as occasion shall be given him, Talmud in

Chagigah, fol, 15.a.

One of the wise sayings of Ben Syra is, דרוק לחמך, &c. Mitte panem tunm super faciem aquarum, & super aridam,

tinvenies eum in fine dierum, i. e. Cast thy Breadupon the face of the Waters, and upon the dry Land, and thou shalt sind it in the end of dajes. To this the Perush or Exposition saith, Diy, &c. Let thy Table alwayes be prepared for whosever comes, that thou mayest be accounted worthy to have the Shecinah rest upon thee. So that they account God will dwell with such a man as keepeth good hospitality. They say also that the Shecinah will not rest upon a sad or sorrowful man, but upon a wise, a valiant or a rich man it will. And many like recesses they have to this purpose, capable enough of a good construction.

Pirke Avoth,

As to the other respect of God's application of himself to a Place, the Son of Halaptha said, Where soever two or three are sitting together and conferring together about the Law, there the Shecinah will be with them. 'Tis the meaning of our Saviour, where he promiseth, Where soever two or three are gathered together, there am I in the midst of them: As if he had said, the Shecinah shall be there, or there I will be by my dwelling Presence, or special exhibition of my self by signs of Blessing and Grace.

In other places he is only faid to be, but in Holy places to be wonderful, Pfal. 68. 35. The face of God is every where alike. Quò fugerem à facie tua, said the Psalmist? Whither can I sty from thy face? He said not, Quò sugerem, &c. Whither Shall I fly from thy Back parts, for these are more vifible in one place than another. 'Tis there, as every where, The Lord: but here, The Lord merciful and gracious, flow to anger and abundant in goodness and truth. Therefore even the most High thus dwelleth in Temples made with hands, and though Heaven be his Throne, and Earth his Footstool, yet we men can build him a House; A House of Prayer (as it is called) unto all Nations. And this is the place where his Honour dwells. We say it again, not more effentially here, but more graciously, Sia xagir of ayis Theolual &, &c. as the bleffed Maximus, by the Grace of his Holy Spirit, 'Er Th ayia The OEE Exunnoia accaras ael mageran, which, though not feen by us, is yet alwayes resident in the Holy Church. So the Apostolical form of Confectation (as we receive it of the Metaphrast)

S. Maximus
Myftagog. cap.
24.

phrast) May it please thee, merciful God, that thy most holy. Spirit may inhabit in this House which we have built in thy

Name, &c.

The Presence of this Holy Spirit applying to the Place consecrate by a secret and invisible kind of incubation, dischargeth it of all those black incumbrances which the Prince of the Air might intrude upon it, and bringing it under the shadow of the Almighty, exalteth it to a Reverential state of Holiness and Divinity, which intermixing with that Space and Site of ground, not by gross Adherence, but by energetical Communion, induceth a nature and condition apt to quicken and assure Devotion, and disposeth the Acts there done to more illustrious and infallible effects of blessing and success.

In regard unto this great and glorious Presence, Fam moved to reflect upon two principal Inconsiderations, the Singularity of some, and the Irreverence of almost all. The first is theirs who prefer the Barn before the Church, as if God would be more at home in their Out-houses than in his own dwelling Mansion. He heareth indeed whatsoever Prayers wherefoever made, but his ears are faid to be arrest and intent only to those that are made in this Place. I know that our Father is to be prayed to in secret; but that is, that he is not to be prayed to in the corners of the streets, that is those ends and corners of the streets where the Gates are, as the Athiopick very well rendreth. For the Eastern fashion is to have a Gate almost to every street, so that these corners of the streets were eminently open, and the fittest places that could be chosen for one to pray in that did it therefore that he might be feen of men. The King Hezekiah was heard upon his bed, but his prayer what was it but that he might go once more to Church? 2 Kings 20, 5. And even then, though in that extremity he could not go up into the house of the Lord; yet at least he turned himself in his chamber that way, supplying what he could not do by bodily remotion with holy Ecstafie and transportation of mind.

But the greatest fault is committed by those that come; for, as we demean our selves, 'twere much better for us not

to be there, or if we be, that God himself were away. How unreverently we enter and depart! and yet how fearful is this place ! But in the business it self, how most unfealunable we are and strangely impertinent! By the Constitutions called Apostolical the Deacons charge was to overlook the people, tras untis Libugion no vusaten no per don no veuon. that no man whifpered, that no man laughed nay that no man to much as nodded his bead, or twinkled bis eye. Tu vero (faith Saint Ambrofs to his Virgin) in minifterio Dei tuffes, exftreatus abfine; he would not fuffer her in time of Divine fervice no not to cough, or to fit aloud. Instead of any fuch fevere appointment, we fit like those in Chr; fostome, nyauevos, xasuanevor, vagrasores, forugging, yawning, and benumm'd with dulness. And would it were no worle than fo. Our whole deportment there is fo intolerably notorious and desperately prophane, that if Saint Paul's Infidel should come in he would be fo far from falling down and worshipping, that he would presently be bound to report, God is not in jou of a 11 mm, of Cor. 14.25. Some Christians do more Reverence to the out-fide of a Church than we to the Prefence of God within it. Those of Habassia, if in a journey (though upon the speed) they are to pass by a Church; no man is so unreverent as to sie still upon his Horse; ma almonta fin che passe a piede la chiefa & el cimiterio per un grand pezzo, but dismount-ing himself (faith Alvarez) be walketh on foot till he bath lest not the Church only, but the Church-yard alfo, very far behind bim

Winggio fatte well Ethiop. c. 26.

Will you take an example from the Tarks, while it is called so day, and ere yet they rife up in judgment against us? Their Church-behaviour is after this Tanother I manner. Called to prayers by the Illah Illahi, or the voice of him that crieth, (for they have no Bells) they first wast themselves, then, putting of their shoes at the threshold of the Mosque door; Ismmo cum slentio discalcents ad instruum parimentum accedent. Emanus sive Antesignanus Orationem incipit, omnes sequentur, of dum slettit genua alii idem prastant, of illo eretto cateri se erigunt. Sipsum vocem attellentem vel deprimentem adstantes imitantur; nbi neminem tussientem, oscitan-

Maronitæ de moribus Oriental. c, 10. oscitantem, deambulantem aut confabulantem invenias, sed summo silentio oratione peractà resumptisque calceis discedunt. i. e. They draw near with great reverence to the Pavement of the Mosque covered over with Carpets or Mats, as it may, Then the Emam or High Priest beginneth prayers, and all the Company follow him, and when he kneeleth down, they do the like, and when he standeth up, they do so too, imitating his voice throughout, either in elevation or depression of the Tone. And here you must not think to find any one coughing, yawning, malking, or talking, but having performed the service with all possible silence they put on their shoes and depart. Nay a Turk, (a (a) Turk I tell you) should he but scratch (a) Sie verd his head in time of Divine Service, would be verily perswaded flabant in mef-

that he should lose the benefit of coming to Church for that quidis suis immobiles, ut in time illo folo defixi, But the very Heathens themselves will go before us into the autibidem suc-

Kingdom of Heaven. (b) Saxo Grammaticus telleth us of the creviffe vide-Priest of Arcon, that he had the house of his Idol God in forentur; nulla much Reverence, that he held it not lawful for him to much as to inflis, nullus ferch breath in that place, quo quoties capeffendo vel emittendo vox nullus ciropus habebat, toties ad Januam procurrebat, ne videlicet Dei pra-cumali corpofentiam mortalis halitus contagio pollueret; and therefore as oft ris autreficias he had occasion so to do, he was to go to the Church door and do entismotus, &c. in there less haply the presence of God might receive some pollution to scalpant cafrom the breath of a man. put, periffe fibi

When I think of these things, I cannot but remember my precationis frufelf of those words of our Saviour quoted out of the Mora-dum arbitralities of these lost men, (as we reckon the matter), What beq. Epift.3. foever you would that men Bould do unto you, do you the same Joan Cottovic. photo his other words elsewhere, It hall be more tolerable (b) Saxo Grammat. for Sodom and Gomorrah at the day of Indoment; &c. put me Hift. Dan. lib. to as great a stand. What do you tell me of Christians? Get 14. fol 158. to be Heathens fifft. I'le tell you what an Arabick Com-edit. Bafil. mentatour(e) upon the Turkille Alcoran hath laid NATINIPO 1534.

C) Commentar.

DYNA 177 NA 187 NA 1 i.e. He that destreth to escape (Hell) fire, and go into Para-Wernero citat.

aije, let kim believe in God, and the day of Judgment, and do to

every man as he would be done by.

And what would you have these Heathens to be? Some of their own Prophets have faid, that God is the Centre of all things, especially of all men. And as the respect is from the universal merit of Christ, I am sure the lines are all drawn equal; the difference will be only in the application and tendency to this point. The Christian accounts (and juffly too) that he moves thither by a stronger and more proper inclination; and yet some have entertained so good an opinion of the Heathens morality and good course of life, that they think their case to be not much unlike that Experiment in the Staticks, of two bodies moving downwards, which how unequal foever in fize and gravity, yet if they be of the same figure and matter, the heavier will not prevent the lighter in the falling and concurrence, but they will both meet together in the Centre at one and the same time.

But what have I to do with another mans fervant? The worst you can say by these men is, that they have not the knowledge of Christ; but we say we know him, and contradict our selves again, by doing the works of our father the Devil. They are blind indeed, but our case is worse, for me say me see. And which do you think is better, not to know Christ, than to have no Cloak

for denying him?

You know who said it, that the Christian Religion had been the cause of all the distractions in these parts of the World: I am sure it hath been the pretence, and how controlled by private interest, and crooked to ingagements of every ones particular, we may find in all other States as we now seel in our own. As we make it, Religion is indeed but a politick Engine of State, as useful for the battery as desence, and as equally tractable to the Ruine as to the Conservation of a Commonwealth, necessary to the turning of affairs here below, but of no concernment to the other world. If it be any thing else, why doth every man profess it to a scope and end of his own, and never brings in God but by the bye? Why do we give the Enemies of God every day new occasion to blaspheme? Why do we come hither to

fee our Faces in this mirrour of the Word, and fraightmay forget what manner of men we were? Briefly, why do we live without fear, and die without wisdom?

There be many other, and those horrible, accidents of life too that may convince us to our heads that we are indeed the Δθεοι ἐν τῷ κόσμω the only men almost that are without God in the world: but so foul a Failing in that only thing too which can pretend us to be good, even in our own opinions, and in which the dogs which are to be without (as we think) ever did and still do outgo us, cannot but expose us to the scorn and derifion of him that dwelleth in Heaven.

Our Saviour himself, when he went up to Hierusalem, το Luke 9. 51.
περόσωπον ἀυτῶ ἐς κ΄ είξε, i. e. as one makes bold to construe it, put
on a new Face, as to go into the Temple. You may think what
you will of that Temple, but however you are to know that

there is a greater than Solomon here.

How we can lay the ground better for the Heathen, or worse for our selves, than by neglecting this great point of Devotion as considently as we therefore receive the Sacrament it self unworthily, I will not say I cannot, let every man tell himself. That we dare to do thus before the Angel, Eccles. 5. 'tis not possible but such prayers should be turned into sin. Thus, 'Tis iniquity, even the solemn meeting. But take we heed lest we come to know that God was here by his departure from hence, and that voice be uttered out of our Temples which was once heard out of that of the sens, Metasalvanes interved ser, Migremus hinc.

CHAP.

CHAP. XXXII.

But by my Name JEHOVAH was I not known unto them, Exodus 6.3.

Oncerning the pronunciation of the TETRAGRAM-MATON under its proper consonancy of Letters, when, by whom, and in what cases the word 7 E HOVAH may be uttered, a very sufficient account hath been already given by the

learned Buxtorf, Drufius, and others.

It may be added, that this thing was not unknown to the very Heathen themselves, as a Chronographer of Antioch quoteth it out of one of their Ancient Divines. Οῦ ὁνομα ἀυτὸς ὁ ὑΟςορεὺς ἀκόσας ἐκ ἡ μαντέας, ἐξεῖπε,μή τινα çῶναι τὰ Ἑρικότεω, ὁπες ἐρμηνεὐεται τἢ κοινῆ γλώσση, Βαλὴ, Φῶς, Ζοοσοτήρ. He quoteth Orpheus to say that he beard from the Oracle the Ineffable Name of God, Hericepeo: and that the interpretation thereof in common speech is Counsel, Light, the Giver of Life, &c. Joannes Antiochenus Melala ἡ χεονογεαφίας λύγω γ'. libro 3. Chron.

To think this word to be Greek, befides the Interpretation here given, the very found of it is plainly averse. It betrayeth it felf enough to be of the Eastern Notation, and of the Hebrew to chuse, and yet to bring it home to any one or more words in that Language like it felf, or especially meeting with the inter-

pretation made, I could find no way.

It was obvious to doubt after this rate at the first, but the last resolution that could be made with any likelihood necessarily determined in some recess of the Cabalists. Amongst their Arithmetical Traditions they have this Number of the Name JEHOVAH, IBP Kepo or Kepeo, which they deduce after this manner.

, פעמים יק. ה פעמים ה כה. הרי קכה. ו פעמים ל that is, Ten ולו. הרי קסא. ה פעמים ה כה. הרי קפר that is, Ten times 10 is 100, five times 5 is 25; behold 125: fix times 6

is 36; loe 161: five times 5 is 25; Hare or Heri behold Kepeo or 186. which is a numeral Hamphorash or expression of the Name of God, and the Oracles meaning of τὰ Εξικότεω.

CHAP. XXXIII.

Kai ἀπος ίλλυσιν ἀυτῷ τὸς μαθητὰς ἀυτβ μετὰ τβ Ήρωδιανών, &c. And they (the Pharifees) fent unto him their Disciples, with the Herodians, &c. S. Matthew 22.16.

S Erarius in his Herod reckoneth up (if he sufficiently distinguish) ten several opinions of these Herodians, and lastly

confesseth that he knows not which to faste nupon.

It feemed to Drufing that they were certain Grecians brought up by Herad out of the Defart into the habitable Land, and there by him instituted a Sect, therefore called Herodians from their Author's name; and from the place from which they were brought, Dorsians. For so he rendreth the Baal Aruch in [1], Herodes Rex adduxit focum Gracos ex deferto, & educavit eas in terra habitata, & fece pretrior ad runt Sectam, vocatique sunt de nomine ejus Herodiani, & Mait 22.10, Dorfiani a loco unde abducti fuerunt. The learned Cafaubon Commient. ad Beza and others received it upon this trust. But (as the voc. N. Test. * Master in these things hath noted already) the Arnch * Buxtors. in there cireth the Tradition of the Elders in Cholin, cap. Si-Lex. Talmud. lnach hakken, five Demissio Nidi, for it treateth of that Mo-Cholin, fol. faical precept, Deut. 22, 6. Thou shalt not take the Dam with 138. b. the Young. Concerning which the Mistona there faith, 1118 1711, &c. that the Extent of the Law reacheth only to Birds. and to those only property which are not prepared, 1735 אוווין ותרנגולין שקעו בפררם אכל אם קננו בבירה משילוח פטר משילוח as Geefe and Hens which nestle in the Garden; but if they nestle in the House, as the Herodian Doves, a man is not bound to let go the Dam. The

Aruch's Perush or Exposition of the Herodian Doves is המלך הורורוס הביא יונים מן המרבר וגרל אותם בישב ונעשו תרבות ונקראו על שמו הוררוסיות ומאן יתני דור סיות על שם המקום שהכיאם משם i.e. Herod the King brought Doves out of the Defart, and bred them up in the land inhabited, and they became a breed; and they were called Herodians from his name, and from the place from whence they were bronght, Dorsians, So Bartenora and R. Solomon's Gloss: and Ramban faith that they were so called from Herod, because he was the first that bred up בכתים Loves in the House. And so the Gemara it self expoundeth the Mishna.

fol. 139. b.

And again these Herodians are reckoned among the Hens and Geese in Shabba, fol. 155. b. where the Mishna saith, 1771118. &c. They set not mater before the Bees, or before the Doves of the Dove-house, but they set it before the Hens and Geese, and the Herodian Doves, And the Gloss expoundeth as before. The Herodian Doves were of a tamer and more domestick kind than those of the Dove-house; and 'tis likely too that they were of a rarer and more out-landish breed, especially because fosephus, in the description of Herod's Palace, amongst other monuments of Gallantry and Magnificence, makes mention of acanol aveyou न सहत्रसवर्विंग म्माइकंग , many Towers fored with tame Doves. This would not found fo big to us, and 'tis nothing indeed without this understanding, that the thing was very rare in Indan then, and newly brought in by this Herod, a man noted to be of a vast and curious mind.

Tosephus de Bel. Judaic. 1. 6.6. 13.

> But what the Herodians were we may partly know by the old Scholiast upon Persius, to these words of the Poet,

at cum Herodis venêre dies, unctaque fenestra Disposita pinguem nebulam vomuere lucerna, Portantes violas, rubrumque amplexa catinum Cauda natat Thynnis, tumet alba fidelia vino, Labra moves tacitus, recutitaque Sabbata palles.

Sat. 5. Herodes apud Judaos regnavit temporibus Augusti in partibus Syria Syria. Herodiani ergò diem Natalem Herodis observant, ut etiam Sabbata, quo die Lucernas accensas & violis coronatas in fenestris ponunt. Herod (saith the Scholiast) reigned over the fems in Syria in the dayes of Augustus. The Heroaians therefore observed his Birth-day (as the Sabbaths also) setting up in the

Windows lighted Candles incircled with Violets.

The reason of this Honour done to Herod was, for that these Jews believed him to have been the Christ, mistaking the Non desiciet Sceptrum in Jacob's Prophecy; under which Title of Heresie they are accounted by Epiphanius among the Sects of Judaism. But Epiphanius should have referred the Faction to Herod the Great. Tertullian before him delivered the same Tradition, Lib. de Prascript. adv. Har. cap. 46. Vistor Anxiochen. &c. And nothing (saith Casaubon) seemeth to me to have been more probably set down concerning these Herodians than this: but his Quotation out of Drussius is to be corrected as before.

CHAP. XXXIV.

And his Name shall be called WONDERFUL,
Isaiah 9.6.

A ND very well it might be so, not only for the usual obferved reasons, but for something else too which may be noted anew.

I know 'tis enough to fill up the measure of this great Name, that He was God, as the Jewel quoted by a learned Antiquary expresseth him in the most excellent and short Fulvius Ursifusticiency. The Gem representeth the Image of our Sanus. viour in his younger dayes, then when he increased in wisdom, stature, and savour with God and men, with this Inscription, T. K. O. that is, Tito Kosuto Order, as the Antiquary

variar. Lett. 4 I. c. 1.

Jan. Rutgers. tiquary took it, a Stripling of hopeful note in the Macedonick War. But a Critick of good worth, who had the opportunity (and knew how to use it) of seeing a Jewel of the very same kind in the French King's Archives, judged with others, by a better-proportion'd rate of fagacity, that the Inscription ought to be read on this manner, I. X. O. Inous Xpisds Oeds, Telus

Christ God.

But I am not going about to declare his Generation this way, for who can? I mean to tell you how wonderful the Son of Man was, and what happened unto him as he was made like unto one of us. It will be a moment of that fort which ought to (if it does not) stir you up to Wonder. It was an accident (if it be to be call'd no more) which fell out at his Nativity, and such a one (if I take the height of it right) as might very well be in company and confignifie with that work of God, that strange work, that Act of his, that strange Act, which he brought to pass, when a Virgin was to conceive and bear a Son, and a Woman to encompass a Man.

Here I must tell you, that I mean to deceive his Expectation who thinks I am going about to give Judgment upon any of my Saviour's Accidents of life from the Influences of the Stars or Planets. The Star which guided the Wise men (or as the Saxon hath well enough rendred it, Jungal, Whitegan, the Astrologers or Astrological Prophets) is enough of it self to

forbid any man this impertinency.

To shew how little those in the Firmament or lower Heavens should have to do with his matters, he had a Star of his own, appointed to another Sphere, and moving by another kind of motion than those in their Course, purposely created for and by Him, and made to walk in the Air, and keep pace with the Magi. It must have been in the Air, otherwise it could not have directed the Wife men to the place, as the most Noble Ty-Mobilis Danns, cho hath excellently observed. It was a Star, because they were Astrologers that were to be guided by it, And it was a new one, because none of the old could have done it, for the verticity of any of those could not have come and food over the place

Tycho Braheus

place where the young Child was. This Star appearing out of order bade a defiance to all the Persian Astrology, and let the Star-gazers know, that there was one of facob now risen, which was not to be found in their Barbarick Numb. 24 17. Sphere.

Nevertheless, and though I mean to do as I have said, I will take liberty to fet down here the Figure of our Saviour's Nativity, that is, with what Face the Heavens look'd upon the Earth at that time as to the Horizon of Bethleem.

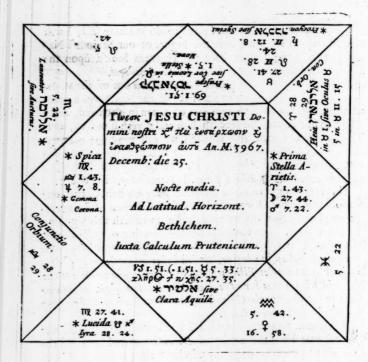
In the Sphara Perfica (faith Aben Ezra out of the Mupioyeres;) there ariseth up in the Face of the Sign Vingo a beautiful Maiden, the holdeth two ears of Corn in her hand, and a Child in her Arms, The feedeth him and giveth him fuck, &c. This Maiden (faith Albumazar) we call Town Adre nedefa, The pure Virgin. She bringeth up a Child in a place which is called Abrie (the Hebrew Land,) and the Child's

name is called you Eist (fesus.) Introductor. lib. 6, c. 1. This was enough to make Albertus Magnus believe that our Saviour was born in Virgo; and therefore Cardinal Alliac erecting our Lord's Nativity by his description casteth this Sign into the Horoscope. But that was not the meaning of Albumazar. His meaning was (Saith Frier Bacon) Quod Beata Virgo nata fuit quando Sol est in Virgine, & ita habetur signatum in Calendario & quod nutriet Filium fuum in Terra Hebraorum : That the faid Virgin was born the Sun being in that Sign, as also we have it fet down in the Calendar, and that she was to bring up her Son in the Hebrew Land.

But according to the received Tradition of the Church, our Saviour was born the 25 day of December at midnight, in the year of the world 3967. the Circle of the Sun was o, and of

the Moon 1. &c.

Therefore the Ascendent of his Nativity was not W Virgo, but = Libra, and this was the Figure of the Heavens.



I tell you I do not this as if I thought the Star of faceb were subject to his own Firmament, I abhor to say, as Cardan did, that fupiter's being in the Ascendent was the cause of his so soon disputing with the Doctors; or that

he so often travelled from place to place, because the Moon was with Mars in a Terrestrial Sign; or that it should be from Saturn's altitudes, that out Saviour should be so often seen to weep, but never once to laugh, much less that Saturn with Venus could make him to have a mole in his Face. He quoteth fofephus for these two last accidents, but you will not find it there. That excellent Author giveth indeed a very grave and honourable Testimony of fesus Christ, in the sourch of the eighteenth Book of his Antiquities, but without any such mentions

as thefe.

But still I do but hold you in hand. That which I may lawfully and innocently observe in the Scheme of our Lord's Nativity concerneth thus. First the of Righteousness was very fitly born in Libra, the Sign and Constellation of Justice. Next tothis, the Redeemer's Horoscope was quite contrary to that of the World. The Ascendent of the Creation was Aries, for the World was created in the Spring, as to the position of qudea. I cannot stay to prove it here, I have done it elsewhere But much above all this, there fell out at this time a Conjunction (the greatest that can be of the 8 and o Spheres in the Head! of Aries. From whence it will follow that, whereas at the Beginning of this world the Afterisms were all out of their proper places, (it pleased God to have it so) now at the Restitution of the world they were all found in their own divisions. It is an Appearance of that kind which Nature can shew the World but once. The same Figure of the Heavens never could before, nor never can fall out again, unless the World should unreasonably last against all Christian expectation by the most moderate Account; for if you cast about the slow Revolution of this period, it will trouble you to call these or almost any other the latter dayes. The period according to fome is to finish a Circle of thirty, if not forty thousand years. This great year began at our Saviours Nativity; but for any man to expect that it should ever have an end; as to us and this World, cannot be thought of, but upon grounded Atheism and abfurdity.

I have only one thing here to confess, that this Figure of our Saviour's Nativity is erected according to the Dionysian rate of account, which useth to be called Vulgare initium annorum Domini, The vulgar Epocha of the years of Christ; but demonstrated to be falle (as they thenselves doubt not) by Mercator, Christmannus, Joseph Scaliger, Sethus Calvisius, Sustyga the Polonian, and others, Masters all in Mathematical Chronology: fome of them demonstrate that this . Era is false by one year, fome by two, others by three, the Polonian by four, and fome others by five. But when I faw that there could be fo many true Accompts, I thought it best to sit down and abide by the old falle one, as well in reverence to the Tradition of the Church, as for the rare appearances in the Scheme it felf, fufficient of their own strength to evidence that this was the time both for the year and day, though Reason and Tradition should pretend against it.

And because there be some (and some too that know not why they do it neither) who continue to call in question the Antiquity and truth of this Day, I will put in a little more weight into their Scale who have very well affured this matter already both by Historical Tradition and Mathematical Demonstration.

That which I mean to superadd first is an Apostolical Canon, as I find it in fofeph the Agyptian's Arabick Code : ואן חגעלוא, עיר מילאר אלסיר אלמסיח פי כל סנר פי אליום אלרי פיה ולר והו אליום אלחאמם ואלעסרון Arab. M,S. in מן פהר כאנון אלאול לאנה ראס אלאעיאר כלהא וא Archivis Roa. מן תנעלוא עיר אלחמים מעמוריה סירנא אלמסיח פי כר סנה פי אליום אלרי אעתמר פיה מן יוהנא אלאברודרומס i.e. Alfo that you i.e. Alfo that you constitute an Anniversary Feast at the Nativity of the Lord Christ in the day in which he was born, and that was the 25 of the first Canun, for this is the principal of all the Feasts. Also that you do every year celebrate the Feast of Alchamim or Buptism of our Lord the Christ, upon the day in which he was bastized by John the neofpoud or Forerunner, and that was the fixth day of the

Joseph. Ægypt. Cod. Concilior. mis Biblioth. Bodl.

MATCOTONIS שלעו בסצדיוו. Chryloft.

Second Canun.

A Perfian Ephemeris to the same day of the same Canun fet-Perfica Epheteth down מלאר עיםי Nativitas Eifi, or the Birth of fefus. meris MS. So Alkas Cyriacus in a Calendar of the like nature, שולר עיםי Cas Cyriac. ו.e. the Nativity of fefus Christ. Tibu'a Afti 0-

The same Author to the fixth day of the latter Canun (fanua-nom. Arab. ייר אלרנח ואלברך אלמא i.e. the Feast of MS. in Archthe Epiphany, or Benediction of the Waters. The Syria: k Church blioth, Bodl. observeth alike: and as concerning this Benediction of the Waters at that time of the Epiphany, you may fee what their Mar Michael Chindis (out of * James the Bilhop of Urhoia) * That is, Jahath faid, as he is quoted by Marsilius de Columna in his Hidragiologia, p. 506.

cobus Orrobai. ta, as he is quoted by Mo'es

Barcerha the B shop of Bethraman in his Commentaries of Paradife, and offentimes in the Catena Arabica by the name of Facobus Alrohavi, which is all one. The learned Mafter Selden in his Interferenda to Eutychius hath a very good Note our of the fame Author as concerning Helena, that the was brought up and taught to read the Scriptures by Barfica Bishop of Rhea in Gezirat, and taken to wife by Confantis the Emperour with the confent of her Parents, &c, For Algezira he tookit right, it is the fame with Mesopotamia; but for Rhea he Saith, Thinam hac Rhea ego me mescire fateer. See Ortelius in Edeffa, and Leunclavius his Onomastic in Roba. It was a City and Seat of a Bishop in Mesopotamia: and so 'tis put in by the Arabick Nubian Geographer at the beginning of the fixth part of the fourth Clime. Verum Algezira eft quod includitur inter Tigrim & Euphratem, ejufque urbes funt Racca, &c. Roba, Harran, Sarug, &c.

· Chrysoftome imputeth a great Miracle to this confecrated Water. He faith (the Patriarch Severus in his Syriack Ritual faith as much too) that our Saviour Christ, when he was baptized, san-Clified the nature of the Waters. And for that reason (saith Chry(oftome) it is a custom of the people at the Epiphany to fetch of the Waters and referve it by them, & Siap Beigouirns & ? υδάτων φύσεας τῷ μήκα τὰ χρόνε, ἀλλ' εἰς ἐγιαυτον ὁλόκλης εν,κὶ δύο มี าค่อ สองงล่นเร ราท,าธิ อทุนธุอง ลงางหรียงา ปี อิสโอ ล้นธุลโช ที่ ขอลps uivort O. and look what soever water is drawn that day, it will * Saidus Barri not corrupt in a long time, no not in a whole year, and sometimes not cides Arab.MS: in two or three, but remain as sweet and fresh as at the first magno. Liber drawing.

penes eft illu-But as concerning this day of our Lord's Nativity, * Sahid Arifimum Sel-Aben Batric hath noted in his History that he was born upon denum, explas the 25 of December; which is observed by the learned Master etiam in Archi-

Selden Cantabrig.

Iala MS. in

Selden already, and (as I think) out of the life of Augustus. De Anno civili veterum Ind.cap.8. But the fame Author in the Life of Constantine saith it again, and endeavoureth to prove it there. in his discourse of the Celebration of Easter. The result whereof (as it maketh to this matter) is, פולר סידנא ומחלצנא יסוע אלמסיח פי תסערה ועסרין יומא מן כיהך ופי חמסה ועסרין יומא מן כאנון אלאור. i.e. And our Lord and Redeemer Jelus Christ was born the 29 day of Coihac, and upon the 25 day of the first Canun. And for the Epiphany or Baptism of Christ he faith it was פי הד עסר יומא מן טובי ופי סתה איאם מן כאנון אלתאני upon the eleventh day of Tybi, and upon the 6 day of the second Canun. So the Coptick or Egyptian Calendar; Athanaf. Kircker. de Comput. Ecclef. Copt. C. 3.

The fame Tradition both for the Nativity and Epiphany you may have too out of Joannes Antiochenus in the beginning of Joan. Ant. Me. the 10. Book of his Chronography. He faith that fefus Christ was born unvi Deneuceiw ne upon the 25. of the moneth of De-Arch. Barocia- cember : εβαπίσθη δέν τῷ Ἰορδάνη ποταμῷ τ Παλαιτίνης μηνὶ Αὐδινέω τῷ κὰ Ἰαννεαρίω έκτη and that he mas baptized in Jordan.

a River of Palæstine, upon the fixth day of January, &c.

I was willing to note out of them for both the Holy-dayes. because some of the Eastern profession (they are not many to that whole Church) observe the memory of these matters in a Thorter line than we do, thinking, out of Saint Luke, that our Saviour was born and baptized upon one and the same day, which to them is the 6. of January. The thing I have seen done here by an Armenian Priest of Haleb (or Aleppo) within the regard and compass of my own convertation. The Rubrick of the Celebration he shewed me indeed in his Armenian Calendar; but the uttermost authority I could gain of him to refer it to was a Tradition of Saint fames, to be found in their Books, (he told me fo) but unknown to us as yet.

The ancient Runick Calendar doth not only acknowledge the 25 of December to be the day of our Saviour's Nativity. but for that reason too makes this day the beginning of the year, and the night before (which indeed was the time) they call Modranect or the Mother Night (our own Saxons

did

did so too.) And the day it self is exprest in the Danish wooden Almanacks by an Infant wrapt up in Swadling-clothes. See Olaus Wormius de Fast. Danic. lib. 1. c. 12. l. 2. c. 9.

CHAP. XXXV.

For I could wish my self were accursed (avadena and TEXpics) from Christ for my brethren, my kinsmen according to the steff, Romans 9.3.

Hen a Son of Ifrael would express the extremity of his brotherly kindness towards any one of or towards all the Children of his People, he entitled himself by a kind of devotion to all the mischance and evil that should befall his Bro-

ther, withing the whole patience upon his own head.

These Excesses of Compassion used to go under this form, מברוני בפרחן. Sim ego expiatio ejus, or that, הריני בפרחן בכב me in expiationem, Let me be, or, Behold I am his expiation:

That is, saith the Aruch, חרוני בכקום לסכל עוונותיו, Be-Aruch in של hold I am in his place to bear his insquities. So all the people to the High Priest in Cohen Gadol of the Sanhedrin, So all the people to the High Priest in Cohen Gadol of the Sanhedrin, So all the people to the High Priest in Cohen Gadol of the Sanhedrin, So all the people to the High Priest in Cohen Gadol of the Sanhedrin, So all the people to the High Priest in Cohen Gadol of the Sanhedrin, Be we thy Expiation; that is, saith the Gloss, אני כפרחן, Be we in thy stead for what soever is to happen unto thee. Rabbi Samuel said, אני כפרחן בוראל אני כפרחן The Sons of Israel, be I their Expiation, &c. that is, their Redemption, as Rambam; and 'tis a form of speech, saith he, to express אני בפרחן the exceeding greatness of his love.

This will make you the lefs marvel at that strange ejaculation of Mofes, when for the same people of Israel's take he wished

to be blotted out of the Book of God.

Not without reference to this form of Devotion is the Apostle's wish here, that he might discharge the unhappy condition of his Brethren all upon himself, ἀνάθεμα εναι ἀπο τος κεις ε΄, For I could wish my self to be an Anathema from Christ. Ανάθεμα, Έπάρα Θ, 'Ακοινών η Θ΄ fo Hesschin and Phaverinus; Aman accursed, or not to be kept company with; or, as Photius.

Stephanus, in his Book περὶ Πόλεων, hath a Tradition more concerning the word Muranatha than to be left out in this place, Kegavvωθείς γάς τις ποιμήν έλεγε, 'Paμάνθας, τετέςιν, 'Αρ' υ΄ ψες δ Θεός. 'Paμαν β τὸ "ΤψΘ, 'Aθας δὲ δ Θεός. ὅτω Φίλων. He tells of a Shepherd belonging to the Syrian Laodicaa, who being thunder-stricken cried out, Ramanthas, that is, God from above;

for Raman fignifieth above, Athas God. So Philo.

Thavoring indeed faith that 'Paud fignifieth vinad, high things. And tis true it doth so, and in the Syriack too. He saith also that 'Paud's is the same with ovilse & obs, the God above. Tis almost so indeed, and then Ramanthas or Ramas Atha, might be the same as The High God cometh.

But by a financer guess which some men have made, Ramanthas was but a common Country pronunciation of the right Syriack words, and served the Shepherd's turn instead of Maranatha. So he would have said, Dominus venit. And so it seems

the Imprecation was more familiarly used among the Syrians than we knew before:

For these three kinds of Anathema see others, but especially

the learned Buxtorf in his Lexicon Talmud.

The Condition of a man lying under the censure of Harem is delivered by the Doctors in Moed katon. Rabbi foseph saith, i. e. An excommunicate by Nidui may teach or be taught, hire or be hired; but the Mucham, or excommunicate by Hærem, may neither teach nor be taught, neither hire nor be hired, but he may study alone, that he forget not his learning, and he may make himself a little Cottage for his necessaries.

Heinfius in Novum Tefta-

Falmud in Moed katon, fel. 15. a. Fore deah, num. 334. felt, 2. faries. Maimon faith, that he is not permitted to have any manner of conversation with any man, only he may buy himself victuals, Madda, c.7. But no man might eat or drink with him. Shulcan Aruch in fore deah, num. 334. S. r. From whence that of the Apostle, To Tersto und's ourerdier, with fuch a one no not to eat, I Cor. 5. 11.

CHAP. XXXVI.

Χρηματίσαι τε πρώτον ον 'Αντιοχεία τυς μαθητάς Χρι-Graves. And the Disciples were called CHRISTI-ANS first in Antioch, Acts 11. 26.

Hey were called Nazarites before, (the Mahumetans call them fo still) from Jefus of Nazareth, as now Christians from Christ.

Joannes Antiochemus can tell you who gave them that Name. Er de tais de yais the Batinelas F dute Knaudie Kaisag G., peta το δυαληφθήναι ή Κυζιον ήμων κ) Θεον Ίνουν Χρισον, μετα έτη δέκα, may know πρώτ Θ μετά τ άγιον Πέτζον τ 'Απόσολον τ χειζοτονίαν της 'Επι- whence Suidas σκοπης τ' Αντιοχέων μεγάλης πόλεως τ Συρίας ελαβεν Ευοδ Θ. γε- had it. νόμεν Ο πατειάς χης. Καὶ ἐπὶ ἀυτε Χειςιανοὶ ἀνομάσθησαν, τε ἀυτε Επισκόπε Ευόδιε προτομιλίσαν [αυτοίς, κ επιθήσαν] αυτοίς τὸ ἔνομα τετο πρώην ο Ναζωραιοι έκαλεντο κὶ Γαλιλαίοι έκαλεντο οί Keisiavoi i.e. At the beginning of the Reign of the same Claudius Cæsar, ten years after Jesus Christ our Lord and God was ascended up into Heaven, Euodus received the Episcopal Imposition of hands, and was made Patriarch of Antioch the great in Syria, immediately succeeding to Saint Peter the Apostle. In whose time the Christians were (first) so called; for this Bishop at a conference held with them named this Name upon them, whereas before that they were called Nazarites and Galifæans.

But that which I have most an eye upon here is the word xenuarious, were called Christians. 'Tis an expression below the moments and circumstance of the matter. We do not now name the least Child of the company (so far as we can X 2 stretch

itretch our Interest & without a full appointment and congregation of Witnesses: and do we think that they baptized the whole Profession with so narrow a regard of Ceremony and Solemnity? The word will approve it felf otherwise to won than fo: And the meaning of this foannes Antiochenus can best of all tell you. When the Provinces submitted themselves to the Imperial Government, the use was for the Emperour to cause a πρόθεμα, or publick Edict, to be drawn up and proclaimed openly upon the place. The tenour whereof was first, to entitle himself to all respects of Dominion and Supremacy over that people, and then to abate from this by a popular infinuation of all possible Sacredness and Liberty of the Subject. This latter indeed was ad faciendum, &c. but these men were as good as their words.

MS. Chronograph. lib.9.

An instance of this manner of Nuncupation (I know not what to call it else in English) take here from the Author I Joan. Antioch, promifed you. Kai προετέθη εν 'Αντιοχεία ή ελευθερία αυτής, ότε έγενετο ύπο Γωμαίες, τη εκάδι το Αςτεμησίε μηνός, πεμοθέσα Taoà F auts Kaigae @ Ishis. To syndixlov Teoeren, Teeis you stas. Εν Αντιοχεία τη μητροπόλει ίερα κ απύλω κ αυτονόμω, κ αςχέση κὶ προκαθημένη της Ανατολής, Ίκλι Ο Γάι Ο Καίσας, κὶ τὰ λοιπά. When the City of Antioch had yielded it self up into the subje-Etion of the Roman Empire, an Edict of the Liberties thereof was fent by Julius Cæsar, and openly proclaimed at Antioch upon the twentieth of May, the Tenour of the Edict was, AT ANTIOCH, THE HOLY, SACRED AND FREE CITY, THE METROPOLITAN QUEEN, AND PRESIDENT OF THE EAST, CAIUS JULIUS CE-SAR, &c.

The Provinces used to return the honour of these Priviledges back upon the Emperour by this way of acknowledgment. To keep the Emperour's Grace in perpetual memory, they reckoned all their publick affairs ever after from the time of that, xenuariles Ev in meyan Antioxed xata Timin ETO πρώτον από τε αυτέ Καίσας @ Γαίε 'Ishis' Therefore (faith the fame Author) Antioch the Great in honour of the Emperour fixed their Ara in Cajus Julius Casar, and made this year of Grace the first. Therefore this Fra of theirs was peculiarly called called χρηματισμός τ' Αντιοχέων, because at the fixing of this the Emperour did χρηματίσαι έαυτον, that is, publickly name himfelf to all the Title of Dominion, &c. & χρηματίσαι ἀυτès, and publickly entitle them to all the Priviledges, Immunities, &c.

From this Antiochian use of the word, and in this very Statefense, the population in Saint Luke was and is to be taken. Saint
Luke was a Physician of Antioch. One of our Greek Catalogues makes mention of D. Luca Anation, a certain Recipe of
Saint Luke's; but I have not seen it as yet. But the matter is,
that he was of Antioch, and having occasion to record unto Theophilus the first naming of the Disciples Christians, and that this
was done at Antioch, made use of their own word popularital, by
which he would be understood that the Imposition of this new
name was openly and circumstantially done, and in as solemn and
publick a manner as it might.

Saint Paul maketh use of the same word in the same sense, Rom. 7.3. So then if while her husband be living she be married to another man, she shall be called (the Greek is xpnuarious, she shall be notably called, or notoriously known to be) an adulteress in common same and voice. Here indeed it is taken passively, (as no doubt it might) but Saint Luke useth the word in the first and most original way of acception; for though we translate it were called, as some Arabick and almost all Translations do,

yet fautes is there to be understood.

And so it is, And the Disciples first styled themselves Christians, &c. Tou will perceive as much by this passage of foannes Antiochenus concerning Augustus Casar: Έργυντο βασιλεύς Ρωμαίων πρῶτΘ, κὴ μόν Θ, κὴ ὀς γιοφάντης ὁ ἀυτὸς Θεότα Θ, Αυγυς-Θ, κὴ ἐχρημάτιστεν ἑαυτὸν ετως, Αυγυς-Θ Καΐσαρ Οκλατίαν Θ, τροπαιέχ Θ, Σεβας ὸς, κεαταιὸς, Ἰμπες άτως, ὅπερ ἐς ἐν Αυτοκράτως κὴ ἐδασίλευσεν, &c. i. e. And the most Sacred Augustus then began to be the first and only Monarch of the Empire, and Prelate of the Holy Rites, (Sacrorum Antistes) and he styled himself (ἐχρημάτιστεν ἑαυτὸν) thus, C Æ S A R O C T AV I A N, TROPHÆALL, «AUGUSTUS, THE MIGHTY EMPEROUR: And he reigned, &c.

And by this Passage you may correct a pitiful one of the same pretence (there be many more in that Book that need as much)

in the Chronicon Alexandrinum. There it is, Teat & exerto Barineus Papaiar zi porapons o Auyer G, osis exemparicer * eras. (Lego Etn. faith the Editioner) Augus & Kaisapo yauxivo-Τροπαιέχ Θ, Σεβασός, κραταιός, ο * πηρεάτωρ, οπερ es iv αυτοκράτωρ. Rader the Editioner perceived what & mpeatap was to be. But for pauxing it is to be fet down 'Outariang, and the other place is to be read, not exenuari (er (Ern,) but eauror, eros. Which is the principal thing of note here as to the Active and first acception of the word. Otherwise Rader is not so much to be found fault with for the Text as the Translation sometimes. I confess, where he turns the Greek word Teneral by tributa or veltigalia, though it be fearfully false, yet is not so foul an escape as some others there. There is a vast difference 'twixt Tributes and Telefins, (for fo the word ought to have been rendred) and yet might be easier mistaken by him (as at that time) than it can now be done right by some others,

CHAP. XXXVII.

Take heed lest there be in any of you an evil heart of unbelief, in departing from the living God, Hebrews 3.12.

THe Arabick is, קלב קאם לא יומן ויתכאער מן An obdurate and unbelieving heart, and

which goeth far or quite away from the Living God.

Tis a fearful thing too to fall out of the hands of God. The Imaginations of mens hearts are only evil and continually, therefore the Spirit of God doth not alwayes strive with them; if it did, our Spirit would faint under him, and the Souls which he hath made. If a man do start aside (as we all and often do) like a broken Bow, God puts us together again, and fastens us unto himself as soon, and taking as good hold as he can.

And these things (saith Holy fob) God will do once and twice, that is, ost-times, for a man. To day, if we will hear his

voice.

voice. To day, that is, whensoever a sinner, &c. he will turn and repent, his heart will be turned within him, and his Repentings rol-Hos. 11. 8. led together. And all this that our hearts may not be hardened through the deceitfulness of sin.

Every man whatsoever hath this long day allowed him. And O that thou hadst known, even in this day of thine! but now it is

hid from thine eyes.

This is that hard heart of unbelief which we are bid here to take heed of; this loofeth all our hold, and utterly estrangeth us from the Life of God, and leaveth us altogether without him in the World. Our other back-flidings and variations from him. how wide and distant soever, yet may be thought to be but like those of the Compass, more or less according to a less or greater interpolition of Earthly-mindedness: but this is like to that of the Magnet it felf, which while it lieth couched in the Mineral and united to the Rock, it conformeth to the Nature and Verticity of the Earth; but separate it from thence, and give it free scope to move in the Air, and it will desperately for sake its former and more publick Instinct, and turn to a quite contrary Point. So as long as a man is faltened to the Rock Christ, and keepeth but any hold there, he will ftill be looking less or more towards the Author and finisher of his Faith; but broken off once from thence, and beginning to be in the open Air and under the Prince of that, he presently turneth aside from the living God, and pointeth to a Pole of his own.

CHAP. XXXVIII.

For thine is the Kingdom, &c. S. Matthew 6. 13. Glory be to the Father, &c.

Am going about to conclude this small matter of Book with some notice upon these two Doxologies.

For the first, the question hath been made up so high, as to leave us in doubt whether it be a piece of Scripture or no. Beza

confesseth.

confesseth it to be magnificam illam quidem & sanctificam, a most high and holy form of expression; sed irrepsise in contextum, & qua in vetustissimis aliquot Codicibus Gracis desit, but to have crept into the Text, and to be wanting in some very ancient Co-

pies.

That it should be wanting in some others is the less wonder, because it is not to be found in that Vetustissimus Codex given by himself to the University Library of Cambridge. It is not a sull book of the New Testament, but containing only the sour Gospels and the Acts of the Apostles. The Book is written as well in Latine as Greek, but both in the same Greek Character; and it is that of the great Capital kind, which, in their opinion who use to judge of these things, is the uttermost reputation of Antiquity which could be pretended to. In this Book the Clause is not to be found (so far as possibly I can remember) either in the Greek or Latine.

I had occasion once to say as much as this amounts to before the most Reverend and Learned the Primate of Armagh, and the Doctor of our Chair, the now worthy Bishop of Worcester; but was forc'd to yield to so great a Presence with this only answer, that even this Copy too was corrupted by the Hereticks. I knew it might be, and deny not but it may in some other part of Genealogy or the like; but how any Heresie could possibly serve its turn upon this Clause, (I know that of the Trinity) at least to me the way doth not so easily approve

it felf.

I confess the Syriack hath it, but I know not what then. The Arabick hath it too, not only the printed Copy by Erpenius, but a Manuscript too of very good and gallant note in Queens-Colledge Library. Yet in the Medicean Copy I do not meet with it. And in that which Kirstenius hath noted upon, the Clause indeed is set down, but not running along with the Text. Tis written above in red letters, and pointed to by this Note in the Margin, Non hac in Agyptiaco, & so that there is no more to be gained by this, than that the Clause is extant in the Syriack and the Roman, (that is the Greek here, 2) Alrumi significant so too) which is no more than we knew before for the

the adversary part, and so much less too, that it is not to be found in the Coptick or Egyptian form, which also may be known to

be so by that Specimen in Athanasius Kircherus.

The Mahumedans have another Lord's Prayer, called by them the Prayer of fesus the Son of Mary. But that endeth See the learned ולא תסלט עלי מן לא ירחמני ברחמתך יא ארחם Master Selden's And let not such a one bear rule over me that will Commentary have no mercy upon me, for thy mercies sake, O thou most mer-upon Eurychiciful. But this is not material enough. Indeed the Mahume-us. dan forms of prayer are more for than against the thing. But it moveth not a little that the Clause should not be extant in the Gospel of the Nazarites, or that fecundum Hebraos; (as it useth to be called.) This Gospel was commonly believed in Saint Hierom's time to be ipfins Matthai Authenticum. Very ancient however it was. And that the Prayer it felf was there I am fure: for Saint Hierome upon those words, Panem nostrum quotidianum: &c. noteth that the Hebrew in this Gospel was

mahar, panem crastini da nobis hodie; who, because he But for the takes no notice of this clause, doth as good as say it was not meaning of there for if it had fo substantial a variety, and concerning him so detor half + conseror, Give much, could not possibly have escaped his Annotation. us this day, &c.

The whole engagement of the Latine Church against this see the learned Clause, though very strong and preponderating, I let alone. Salmasius, a-The Greek use of it is more against us than the Latine leaving bout the latter of it out. Their Services equally subjoyn it to other Oraisons Book, De Feeand to this. As to the Prayer that beginneth 'O Deds & Oeds n-more Trapezitiway, &c. Encholog. fol. ory'. B. To the 'Ex yuntde defeiles, &cc. co. Enchol. fol. ia B. To the Kvers & Oeds nuav, &c. Euchol.euf. A. To the Ευχή των Μιαροφαγησάντων, A prayer to be faid over such as had eaten of any unclean thing, to renew in them a capacity for the holy mysteries, Euchal. ev. A. To the Evixi eri 30-MEN'IS o'INS, A prayer Which they faid at the foundation of a house. Ench. gud. A. They subjoyn it also to their Hymns; as to the Tgiodyw, Typic.fol. En. B. col. I.

But it is yet more manifest, for secondly we find sometimes the OTI of isir without the Hatee indir as in the Turindy En. B. col. 1. in the Eucholog. fol. x'. B. where also the Rubrick writeth over it ingarnous, as under on meine ou, &c. eod. A. giving us to understand, that they have it in no other condition than of any other loud Respond; as by the ἐκρώνησις I undertake them to mean. Other times again we find the Πάτες ἡμῶν Without the "Οτι σῦ ἐς ν as in the Typic, fol. ξζ'. A. col. I. κδ'. A. col. I. κδ'. A. col. I. κδ'. A. col. I. κδ'. A. col. I. κδ'.

Moreover also whensoever we find them immediately, we find them still distinctly rehearsed, and the Πάτες ἡμῶν is alwayes the people's, the 'Οτι οῦ ἐςιν alwayes the Priest's Repetition.

Μετὰ βὲτὸ Πάτες ἡμῶν, &c. ἐκρωνεῖ ὁ ἰερευς, "Οτι οῦ ἐςιν, &c. Ενcholog, fol. I. B. ξξ'. B. σκ'. A. goń. A. & B. Τγρίο, fol. I. λδ'. A.

co'. 2. & B. col. I. ξς'. A. & B. col. 2. ξζ'. A. & B. col. I & 2. and

infinitely elfewhere.

And yet for all this, { and more than this too, if I had a mind to put it down here) I will not say as Erasmus did, Magis taxanda fuerat illorum temeritas, qui non veriti sunt tam divina precationi suas mugas assure. He doubts not to call it but a Trifling patch tacked to this Holy form by some rash and unadvised hand. Nay, I will not say so much (though that be much less) as Kirstenius did, Qua certe à pio quodam sidei imbeciliis tanquam nova precatio addita fuit, that it was added anew by some goodmeaning man, but not very well knowing what he did. I would not be moderate against the Scripture, where I can possibly avoid it.

Therefore I note here two things which do principally prevail with me for the Antiquity and Authority of the Claule.

In Lucian's Philopatris, See Lagor τέτυς, Let those alone (saith Triephon to Critias) & ἐνιχθι ἀπὸ Πατρός ἀρξάμεν, κ) πολυόνυμον ἀνδην ἀς τέλος ἐντθείς, And say that Prayer which beginneth from the Father, and let the glorious Hymn conclude it. Rigaltius moteth upon Terrullian, that by the Εὐχη ἀνὸ Πατρός, the Pagan meant the Lord's Prayer: if he did, then it may very well be thought that the πολυάνυμο ἀνη is to go for this Doxology. And if that be so, the Testimony is beyond all exception; for then the Clause was of the Prayer in Trajan's time, or (which was not much under it) the time of Marçus Antoninus Philosophus, and that was less than two hundred years after the Prayer was made.

And that this should be the meaning of Lucian is the more likely,

likely, because the Interlocutors in that Dialogue make it their business to cast a scorn upon the Christians, and their Profession. For first they fall upon the Holy Trinity, Denm alte-regnantem, magnum, athereum, atque aternum Filium Patris, Spiritum ex Patre procedentem, Unum ex Tribus & ex Uno Tria, which how well foever it foundeth is but a Jear there. And of Saint Paul they fay, (what think ye ?) Tannai G avangarrias, Erippivos, For Avangares τείτον έρανδο αεροβατήσας, κ τα κάλλισα εσμεμαθηκώς, The rias lee Julibald, ill-nos'd Galilean that was carried up through the Air intous Pollux his the third Heaven, and taught there very marvellous matters, &c. Onomalicon. Then having spoken their pleasure of the Lord's Prayer too, Επίρμι Θος cannot be renand sufficiently despised our wayes, they lastly address themselves dredas it useth (as fuch fellows should do) to the agrees Adirass, or unknown to be justo na-God at Athens. See the end of the Dialogue. (o præditus ; But I promised you another Reason: you shall have it. therefore I

Note that our Lord gathered up his Form of Prayer out of have guessed at the Traditions of the Elders. It must not seem strange to you : racters of the If you know how to confider of it, you will perceive that no-Greeks and

thing could be more purposely done.

Trojans in 70-That it was fo, will be easily evident from this Recollection annes Antiochenus quoted out of their own Euchologues. Pater nofter qui es in Calis, fac out of Dillys nobis gratiam. Nomen tuam, Domine Deus noster, sanctificetur, Cretensis. But & memoria tua glorificetur in Calo desuper & saper terram infer-do you see Isane Seder Fephill. Lustan. p. 119. Regnum tuum regnet Super nos cius Porphyroin seculum, & in aternum, Sepher Hammuffar. 49. 1. Pis priores genet.in Janus dicebant, Remitte & condona omnibus its qui vexant me. Com. in Led.1.5. Pirk. Avoth fol. 24. Ne inducas nos in manus tentationis, fed liberanes ab occursu malo, Seph. Hammuffar. 9 12. המלבית ים

"Our Farher which art in Heaven, be gracious unto us. " Lord our God, hallowed be thy Name, and let the remem-"brance of thee be glorified in Heaven above and upon Earth "here below. Let thy Kingdom reign over us now and for "ever. The Holy men of old faid, Remit and forgive unto all " men what foever they have done against me. And lead us not "into Temptation, but deliver us from the evil thing. For

שלך חיא ולעולמים ער תמלוך בככור oft

regnum, & regnubis gloriofe in fecula feculorum. i.e.

"thine is the Kingdom, and thou shalt reign in Glory (or

" power) for ever and for evermore.

Therefore there is the same reason for the Clause as for the whole Prayer, and the reason as from hence is very full and following.

You find fuch a kind of Doxology at the end of Noah's Prayer, and you will generally meet with fome such thing in the

common forms of Eastern Devotion.

CHAP. XXXIX.

Go and teach all Nations, and baptize them in the Name of the Father, the Son, and the Holy Ghost, S. Matthew 28.19.

Phymn was composed by the Council of Nice. The Cardinal Baronius is of opinion that it is more ancient than so; and that from the Primitive times it was appointed by the Apostles themselves to be sung by the new Converts in Baptism: and Saint Basis seems to him to say as much. But it is to be presumed that this Hymn was not ancienter than the cause of it, and that was the Arian Blasphemy; though otherwise it is most true that the Antiquity thereof is to be setcht out of the ancient form of Baptism. So far the Cardinal was right: I go about to make up what is wanting on his part.

The Form of Baptism set down by our Lord himself was, In the Name of the Father, and of the Son, and of the Holy Ghost.

It was purely observed until such time as that Heresy brake forth which durst to say of the Second Person, wo take with the second Person, wo take with the was not; then it was added unto by the Church, with sicut erat in principio, As it was in the beginning, &c.

So the order in the Euchologue : Βαπίζει ἀυτὸν ὁ ἰερευς ὅρ-Ֆιον αὐτὸν κατέχων κ) βλέποντα καί ἀνατολας, λέχων, Βαπίίζετας ὁ δελος το Θεῦ ὁ δείνα εἰς ἀνομα το Πατρὸς, 'Αμὴν, κ) το 'Υις, 'Αμὴν, ng vis a y is Il visuatos, 'Aun'r vis, ng del, ng eis tes diswas Taliswar, 'Aun'r. Then the Priest holding the N. upright, and turned to-mards the East, (himself also turning the same way) saich, The Servant of God N. is baptized in the Name of the Father, Amen, and of the Son, Amen, and of the Holy Ghost, Amen, unwant for ever and for ever more, Amen.

The very fame was to be acknowledged by the N. in his own Severus Patriperson; for so the Syriack order, NIN IDIANA KAIDI arch. Alexand. Then turning towards the East he faith. I such a one do confess in ordine Bapand believe and am baptized in thee, and in the Father, and in the tismi Syriaco.

Holy Ghost, now and for ever and for evermore, Amen, and

Of a Confession it soon became to be a Hymn; and then it was, w σοι τ δόξαν αναπεμπομεν πῷ Πατρί, κ) τῷ Υνῷ, κ) τῷ ἀγλιβ Πνευματι,νῦν κ) ἀκὶ κ) ἐἰς τὰς ἀιῶνας τ ἀιῶναν, Αρών. We tive Glory to thee the Father, and to the Son, and to the Holy Ghost, now and

for ever and for evermore, Amen.

And thus it was uttered at the first only by the new Converts, and the rest which happened to be present at the Baptism. It was afterwards annexed to the Antiphons, and after that to all the Psalms and Hymns; the Te Deum for a special reason except—The Te Deum ed. Gregory the Great annexed it to the Versicle, Domine, ad is a kind of adjuvandum nos festina, O Lord, make haste to help us, &c. as in Creed expresour own Liturgy, where also we find it in the Litany.

In the Greek Services we meet it very often, and no less than ria Patri, &c.]

fix or feven times in their Order of Baptism; the Church, it feems, taking all other, but especially that occasion, to inculcate unto her Children the incomprehensible and unbelieved Article

of the Trinity.

Therefore the first matter of the Gloria Patri were the words of our Saviour, In the Name of the Father, and of the Son, and of the Holy Ghost. And because at the uttering of these words the Priest and the N. were to stand up and turn themselves towards the East, therefore also the Hymn it self was to be said or sung the same way: and so we observe it. In the Litany (our own I mean) we seem a little to transgress, for no man riseth up to that Gloria Patri; but we are to consider that this verse was there inserted when the Litany was, what it is now but called, Procession, à procedende, and then it was no exception.

In some places the Gloria Patri, &c. only was said toward the East, but the Sight erat in principle towards the West. Whether to put a difference betwirt the Divine and the humane part of this Hymn, or for what other reason, is of no necessity to enquire.

It was faid or fung towards the East by the Greek use, next araronas as the Pentecostarium sol. 4. b. col. 1. The Priest in Saba's Typicum saith it surporder & dries rearises, before the holy Table: but that also is reps araronas, towards the East; as in

the Liturgy of the holy Mount, Encholog. fol. 15. B.

And here I must tell you (how much soever you see written to the contrary) that you will not find any the least mention of Adoration towards the Altar in the whole stock of Church-Antiquity, Greek, Latine, Arabick, or whatsoever. You will think, perhaps, I take too much upon me; but you will find it to be true: and where you think you meet with any such thing, understand it still of the East, or else you will be out. And for want of knowing this; all the Discourses which have been so lately written to this purpose have very absolutely miscarried.

Kal σοι Η δόξων αναπόμπομεν τῷ Πατεί, પો τῷ પછે, પો τῷ ἀχίω Πνεύματι, νῦν પો તેલે પો લેંડ τὸς αἰῶνας જ લેંડબેજબν, 'Αμήν.

TOLL THE DIRECT LINE OF THE PARTY OF

of the second and the second street words the

and charles and real deep librated and the control of the control

intellation of a occurrent to incellate

A Note of the Texts of Scripture which are purposely interpreted, or any otherwise referred unto.

1	20.01	Tag a control of the	.67 15 1007
Genefis I. VII.	Pag.110	2. 13.	24
2.5,6.	113	XXVI.VI,VI	L 54
£ 8.	76	OI NI	Mass VI. I, III,
4. 8.		Pfalm 24. 5.	19
TV. XV.	66	33.7.	retical y 2.
7. II.	312 U 113	60.18.	86
VII. XII.	28	31,33-	1X 1V
33.19.	51	35.	136
XLI. XLV.	62	104.3.	ar, rig
49.8.	1 44 140	F3.	113
6.4	22.	148.4.	oto it ; . 11, 27.
Exodus VI. III.	142		
7- 13.		Proverbs 3. 27	99
15. 10.	61		113
XXIII. XIX. & X	XXIV. XXVI.	10. 3.	int the to gitte a tight
7.12		111	.2 2.
2 32.32.	153	Ecclefiaftes 11. 1.	I .IH endual 135
13		A Table	
Leviticus 16. 14, 15.	6 to 10 to 1	Isaiah III. XXVI	
19.19.	95	5. 16.	.5. 86
611	11.16.	IX. VI.	MIN.1 445
Nambers 21. 8. 1	V 2. 2. 2. 3 4.1	XIII. XXII.	31K . 430
_		14. II, I3.	.45.2174
Deuteronomy XIV.XX		₹36. 19.	.02,31114
XXII. III.		38.2.	272.4122.33
22.9.	95	41.2.	84
	Value 100	39.	55
I Samuel VI. V.	34	46. 71.	11 VAL 83
H Samuel L KYJTEX		47.5.	AIX HIVEX 25
V. VI, VIII.	28	LVII. XV.	132
18.33.	1.1 1000 (30	L TXAI XIA	A. A.IX du pas
7 Pinner	1.2		VIXIA VA
I Kings 10. 4	1010.	Jeremiab 10. 13.	311
17.19.	7 ne	22. 13, 14.	96
II Kings 4. 8.	ibid	23.5.	34
II Chronicles 9. 4	ibid:	P L	
W.L	1 14 2 7	Ezekiel 9. 3, 4.	68
70b 1.5.	4. 10	31.9	113
	1		44

A Note of the Texts, &c.

Contraction of the second of t	
44.2.	
Daniel 6. 10.	More of the Terris
Daniel 6. 10.	1 AIII, XIX. 57
	XV. X. 12. (15. 11. (1. 0130
Joel 3. 18.	
30	114
Amos VI. I, III, IV. 101	S. 70bn 19.25. 25
	10
Micab 5. 2.	AH: I. III.
01 -C1.C)	2.46.823.1.
Zechariah VI. XII. & HI. VHI. 71	7. 43.
31.	IX. XXXVII.
Malachy 4. 2. 81	
111	XI XXVI.
Tebit 3. 11, 17.	18. 12.
	XIX XXIV, 50
Baruch. 4. 36. 81	779
The Song of the three Children.	XX VIII, IX.
	Romans 7. 3. 157
Evel fulles in Is	1X. III
S. Matthew III. IV. 128	11.24. 95
. VI. I. 1777 111 (8	in ar Ar minist
6.5.	I Corintbians 5. 11
VI. XIII. 159	
o: XI. XII. AIXX AIIX 27	
47 12. 24	
4:18.20el 336	H Timothy III. VIII (manerature)
az XXII. XVI 8 143	
	Hebrews III. XII.
24. 27.	
18 XXVII. XLVI.	
	S. James IV. XIII, XIV, XV. 99
S. Mark XIV. XV. VIX JVX.1 7	LS. John I. V. 311V AV .V
XV. XXXIV.	2. 12. 67
Perencial to the 11t	Life and a second of
	Reselation 7. 1. 75
22.5	Lidi 0 . s con LII
	Micheller 9. 4. isid
Fred 1 2 : 5 4 68	
E.I.N	1 S.
44	—

GREGORII POSTHUMA:

O R,

CERTAIN LEARNED

TRACTS

WRITTEN

By JOHN GREGORY, M.A.

and Chaplain of Christs-Church in Oxon.

Together with a Short Account of the

AUTHOR'S LIFE.

AND

ELEGIES on his much-lamented DEATH.

PUBLISHED BY

His Dearest Friend J. G. B. D. of Merton College.

LONDON,

Printed by Andrew Clark, for Thomas Williams, and are to be fold at the Golden Ball in Hosier-lane.

MDCLXXI.

GREGORII COSTANNA SERVICE STATES by FUHIN GRAGORIANA and Chaplain of challendays in on al Together, with a Short Account of the AUTHORISHEE. March Section Compared to 23 Cartal Design Talent Talence

My highly Honoured Friend

VIRTUE and LEARNING,

ED. BYSH, Efq.

ranny; witness Amonins Trumping who we Varro (his coons and of a contrar A L&



Ot to Dedicate This to Your Name and Patronage, were to commit a double Trefpafs: One against the Will and Purpose of the Dead, (if that may be cal-

led a Trespass in this profane Age:) Another against my own Obligations to Your fingular Worth, which hath fo highly engaged both the Author and my Self, as that for me to think of any other Patron than Your Noble Self, were both Ingratitude and Impiety. But the greatest Examples this Age can give me, shall never prevail with me to be guilty of either.

Wherefore to You (who durst be Charitable at such a time as that, and so Ingenuous as to appear a Lover of Learning in this Age) to You (I fay)

The Epiftle Dedicatory.

do I present these Posthumes of your Learned and now much-lamented Client; a man so entirely affected to Learning, as that the very fore-sight of this Barbarity (wherein Learning and Learned Men were to be the Objects of Scorn and Cruelty) broke his heart.

Time was (even among the Heathen) that Learning was a sufficient Protection against Tyranny; witness Antonius Triumvir, who, when Varro (his Enemy, and of a contrary Faction) was listed for Death, he thus gallantly superseribed his Name, -Vivat Varro Vir doctissimus.

But I forbear: And baving now (Sir) too long perhaps infifted on the Cause of my Sorrows and this Dedication, I beartily recommend you to the Grace of Him who is able to uphold you in these evil Days, and to enable you (assure restricted when stime) to stand in this slippery Age.

Your Worships
humbly Devoted,

John Gurgany!

Happinels of good Men, to long times al-

SHORT ACCOUNT

Who then can distrust or oppose this

none, without IHT IT Of heomachie or

AUTHORS Life and Death.



He Desire of Being is not Ambition, but a generous Appetite and relish of Immortality, which Nature her self prompts the Creature to: man is sing is an

Apostolical Testimony, that the whole Creation aims not onely at a Being, but an Eternity of Well-being also. I cannot woneder therefore at the Egyptians Industry, to preserve their Memory and Figures to Posterity. Nor at Absalom's Pillar, he having 2 Sam. 18.8. no Heir to perpetuate his Name; which, if good, is rather to be chosen than great Riches: These may perish with the Wicked, but the Memory of the Just shall be blessed.

Who

Who then can distrust or oppose this Happiness of good Men, so long since assured by him which is in the Literal God, Blessed for ever? Surely none, without the guilt of Theomachie or Ingratitude. Upon this Consideration the wise Son of Sirach, that Eloquent Encomiast, raised his Monumental Pillar to the Patriarchs, hence, doubtless, he took his rife to that losty Panegyrick of the Primitive Ecclus 44.1. Saints, Laudemus Viros gloriosos, esc. Let us

now praise famous Men, &c.

And in imitation of him, I might say much in commendation of this Author, whose Worth (as well natural as acquisite) was the Miracle of his Age. But my Account shall be brief and plain, as most suitable to the sadness of my Thoughts on this Subject, leaving all Flourish and Fancie to the Gallantry of Poetry, from whose sweet strains I shall not long detain you.

Camb. Brit.

Amersham in the County of Buckingham, ennobled hitherto onely by the Honourable Family of the Russels, may now boast as much in the Birth of this Authour, which happed on the tenth of November, 1607.

And

LIFE and DEATH

And though his Patents were Bur of mean.

Ingenua de Plebe virum, nes census in illo Ovid. Met. Nobilivate sua major, sed viva fides, and lib. 9.

Inculpata fuit, coc.

yet of such noted Piety and Honesty, as gained them love and respect from the Best of that Place: Whence this their eldest Son, about the fiscenth year of their pious Education of him, was chosen by my worthy. Friend Dr. Lrock, to wait upon Sir William Drake, and soon after on Sir Robert Crock, at Christ-Church in Oxford; where they had the happiness to be under the Tuition of the most Ingenuous and Learned Dr. George Morley, whose Directions and Encourage means to Study were so exact and impressive, as that they soon cased him of farther trouble with this Author.

The Account of this his young Scholar's Studies being above the Leifure of a Tutor to receive, (especially one so greatly and publickly engaged.) For besides mine own Observation of him (enjoying him no small time in my Chamber in Christs-Church) he consest unto me, That for divers years he studied

Diog. Laert. & Lud. Viv.

studied to of every 24 Hours, and that with fo much appetite and delight, as that he needed not the Cure of Arifurle's drowfinels to awake him, or toy Oblervation of his inde Cor. Art. defatigable Industry, which Magnetically drew my Affections toward him my Love being as great to Learning, as my Nature unapt and impatient of extraordinary Labors. Hence Lloved him unto a Filial Ado. ption, and confirmed it after by an Academical Exercise for our first Degrees, wherein his Worth, like the Riling of the Sun, began to discover it self, darning forth such fair Hopes and Glimmerings of future Perfection, 21 were quickly espied by the then vigilant Dean of Christish burch Dr. Duppa fince Lord Billion of Sarym, who immediately received him into favour and foon after made him Chaplain of Christs-Church, and after that his own Domestick, and Prebendary of Chiche-Studies being above the Leifmurd bna paf

For which Fayors helnow began (about 26 years old) at once to publish to the World his Worth and Gratitude, in the Dedication of his Notes on Learned Ridley's Civil Law to his and my Honoured Patron the Billiop

of

of Sarum. In which Notes he made an early discovery of his Civil, Historical, Ecclefiastical, Ritual, and Oriental Learning, together with the Saxon, French, Italian, Spanish, and all Eastern Languages, through which he miraculously travelled without any Guide, except Mr. Dod the Decalogist: whose Society, and Directions for the Hebrew Tongue, he enjoyed one Vacation near Banbury: For which Courtesie he ever gratefully remembred him, as a Man of great Piety, Learning, Gravity, and Modefty; of which Graces also this Author was as great a Possessor as Admirer.

Hence those many Tracts, both in English and Latin, were bashfully laid by in his Youth, as Abortives, some whereof I have here published, and entituled Posthuma, as so many Testimonies and Monuments of

his General Learning.

For which he was much honoured by the Acquaintance and Favour of Men of Archbishop the greatest honour and eminence in Learn- Land, ing that this Age hath produced; besides the gue, B. Lind-Correspondence (in Points of Learning) sey, M. John which he held with divers famous Men Selden, &c.

A Short Account of the Author's

abroad, as well Jesuites and Jews, as others.

And now being like the Sun in his Zenith, ready to shine in his greatest lustre, Behold, the whole Kingdom began to be clouded with Judgments,

Ovid Met. lib. 1.

(Sic Deus inducta nostras caligina terras

like that Egyptian Darkness, which even then began to damp, and hath since quite extinguish'd the greatest and purest Lights of this Nation, such as were not to be parallell'd by any other for Piety and Learning. Among whom, notwithstanding, the Hope of a clear Day preserved this Learned Author a while sufficiently spirited for Study, whereby he composed and published (a little before his Death) those his Excellent Notes upon some Passages of Scripture, in which kind of holy Study he intended to spend the rest of his Life.

But behold, after 20 Years trouble with an Hereditary Gout, improved by immoderate Study, and now invading his Stomach, Atropos stands ready to cut his Thread of Life, being laboriously spun out but 39

Years;

LIFE and DEATH.

Years; when, foreseeing the Glory was now departing from our Israel, his Spirits began

to fail in an extraordinary manner.

For Recovery and Supportation whereof (his first Noble Patron, the Bishop of Sarum, being disabled by Sequestration, & c.) the liberal Hand of a second Mecenas was presently extended; which though it could not save him (as Chrift's did S. Peter) from perishing in these Waters of Affliction, yet twas not in vain: for, as our Saviour said of that Unquent, so may I of his last Patron's Charity, Was it not to bury bim? yes, Matt. 26.12. and to raise him too with the Trump of Fame, being very active and free toward the Publication, not only of this Posthumous Off-spring, but also of some other of greater Jo. Antioch. Hift.tranfla-Expectation. ted out of

And here, Reader, I cannot but drop a Grek into Tear for the loss of that his excellent Piece, Latin, with entituled by himself Alkibla.

In which Tract, with very great Judgment and Learning, he vindicated the Antiquity of Eastward Adoration, (especially in all Churches) as far beyond an Altar or a Crucifix (the Romish Bounds) as the Flood (22)

A Short Account of the Author's

precedes in time these Superstitious Distinctions of the Christian.

Which gallant Refutation of that Popish Error I the rather mention, because some suspected him a Favorer of that Way : but, to my certain knowledge, their Jealousie was unjust and groundless; he having often declared and protested, not only to me, but also to many of his familiar Friends, his Abhorrence of Popery, and his fincere Affection and Constancy to the Protestant Religion, as it was established in England by Acts of Parliament.

At Kidling-1646. and was buried in Christ's-Church in Oxford.

And as he lived, so he died also, a most ion, Mar. 13. Obedient and Affectionate Son to his Distressed Mother the Church of England; for whose Sufferings he sorrowed unto Death . a more painful and exquisite Martyrdom than that by Fire or Sword: By These the Soul breaks prison in a Minute to an Eternity of Liberty and Felicity; That keeps us on the Rack of Death, not only to the Apostles wo iniege, but even man age, we die hourly of Latiward Adoration, (clayland

1 Cor. 15. 31.

precedes

This Account would have run into a Volume, should I have given you a Particu-

lar

lar of his Vertues; as, his Courtesie, Humility, &c. not disdaining the meanest Scholar, nor proud of his victorious Discourses with the best Learned. And how free and liberal he was of his Treasury, to the full satisfaction of all Inquisitors, I may considently appeal to all that knew him.

But I must not so remember my lost Friend, as to sorget my self in my Promise of brevity; nay, I will rather chuse to be somewhat indebted in this kind to the Dead; well knowing, the Mourners following will completely discharge those Arrears: To whom I now therefore hastily refer you.

and the state of t The state of the self-in spile of the Ogu

Upon the DEATH of my Dearest Friend the AUTHOR.

Ould you the Cause why this my Son did die?
"Twas to prevent my Immortality.
As Twins, informed by one Soul; part being dead,
The sad surviver lives half-murshered:

So I in my Retirements being fixt
On Him, in Me both Life and Death are mixt.
Nor craves our * Motto less; though God denies
To match our Wishes with our Destinies.
What then remains, but that I often look
Upon thee, and enjoy thee in thy Book?
Whose Learned Matchless Lines shall still bring forth
Thy Lovers, as Eternal as thy Worth.
Who, when we are in Bliss, will sigh, complain,
And curse the Age suffered thee to be slain:
Slain by an Ichabod; and many more:
Whom though this hate, the next Age will adore.
Whose Aspes shall revive, if any be
Fit Subjects for Celestial Chymistry.

Thus Shine ye Glories of your Age, whilft We Wait to fill up your Martyrology.
And envy not this our Ambition: though
You wounded were to Death, We have Scars too;
And from those Darts: but with this diff rence; You
Let them stick fast, which we with scorn withdrew.

Thus different Glories in one Sphere may be Equal in Height, though not in Dignity: Whilft, like that Manna past, or that in store, The Least was fill'd; nor is the Greatest more.

* Mia 4120.

Mafters, Cartwright, Digges, &c.

J.G. BD.

AN

ELEGY on the Learned AUTHOR.

Hough von' close Anchorite's contracted Shrowd Made his innarrowed Carcass seem a Crowd; Yet the Cag'd Votary did wider dwell Than thou in thy large Roof and foreading Cell. Both liv'd alike immur'd: but Mansions space To him was Emptiness, to thee was Place. Which the Retirements different Ends decide: Thine was, to Toil and Sweat; but His, to Hide. Who, though sat down contented with the store Thou brought'st from Nature, coveting no more; Tet, like a Wealthy Heir, by that Advance Thou hadst liv'd high on thy Inheritance. Who e're is born to an Estate to's hand, Is full as Rich as he that buys his Land. And such wert Thou: but, lest free Nature's Gift Seem mif-bestow'd, unless improv'd by Thrift; Twas thy strong care to melt down Native Parts, And hape up great Endowments into Arts. Hence forung Thy vigorous Pains, unmearied Sweats; Whilft each past Toil edge to fresh Toil begets : Till thy torn Nerves, stretch't in their Search before, Grow Suppler by't, and so put on for more. And thy Bent Thought o're his deep Object cracks: Nor Torture brings, but Patience from thy Racks. Oft did the Sun one Thee his Morning Streams, And at thy Earlier Taper light his Beams:

Oft did the Sun owe Thee his Morning Streams, And at thy Earlier Taper light his Beams: When, now declining in his West, and gon, Thou had st him sleep, for thou wouldst Journey on: When Midnight Silence did thy Motions see As Night were made for all the World but Thee. Nor did thy watchful Temples harbour Rest, Till thy great Monster-Scruples fell supprest.

Alcides scorn'd to deem his Labor sped, Whilst Hydra were or threatning Tail, or Head.

An ELEGY on the Learned Author.

No empty, Surface-Learning could suffice, No Light, no Floating Notions bound thy Eyes: But down thy Plummet dives to th' deepest Sound, Still mining through, till it had prest the Ground.

Art hath her Quick-sands, which no Hold endure;
He strikes the Bottom that will Anchor sure.
While dull We find the Found, the same Mark hit,
The shackled Circumscription of Our Wit:
Thy unconsin'd Enquiry bids at more,
Launches in Deeps ne're Fathomed before;
Ploughs the rough Desarts up, scorns Old Abade,
Or prostitute Directions of a Rode.
Tet thy nice Pilgrimage dath never stray,

But turns the crooked Maxe to Beaten Way.

So through wild Seas th' adventurous Keel is hurl'd,

Not to lose this, but find the other World.

Thy vigorous Brain relieves from lazie Rust,
Disguis d in Characters, but more in Dust,
Gray Customs, which our dead dismettled Sloth
Gave up, to surfeit the undaring Moth.

Craz'd Giants thus distressed Damsels hold,

Not by their Strength, but 'cause their Champion's cold. Euclide and Ptolemy were so thine own, As the fair Building's is the Corner-stone; Whose beauteous Pile doth by the Basis climb: Tet this precedes in Worth, though that in Time.

Astrology so obey'd thy Learned Eye,
As all the Wheels and Clock-work of the Skie
By curious Nature were asunder ta'ne,
To guide thy Art, and then set up again.
And when her Motions jar, her staggering Team
May six afresh by thy King Henry's Scheme.

The Sacred Hebrew thy Judicious Rage Pursu'd, to find its Mystick Parentage, With keen and eager, yet with sated Flight; Not to Ride-over, but O're-take the Light.

Rude Rabbins like rude Herbalists go to't: They mar the Plant by digging for the Root.

Thy

An ELECY on the Learned Author.

Thy Numerous Language could have circuit rum
T' Interpret Countreys to the Travelling Sun;
Discours'd his Rising to the Western Seas,
And phras'd his Business with th' Antipodes.
Tet this Bright Stock thy Bounty did afford
As thy Dishursment still, but not thy Hoard:
Not to amuse the Needy, but supply:
'Twas thy Dominion, not thy Tyranny.
Hence, when I askt thy Torch to light my Way,
And gain'd some Twilights from thy Clistering Day;
Thy Liberal Art the Labyrinth did undo,
With the same Cheer as I had been thy Chem.
Thy Candid Guidance back the Compass brought,
And call'd Me Tutor still, for being Taught.

Now these Lond Parts, like a shrill-thundering Peal, Which is the Belfrey's Pride, but not its Weal, Rent thy frail Tenement, and made us so

Thy Muficks Excellence and Cruelty.

An envious Gout, the Leiger of thy Feet, To ame thine Industry, lay arm'd to meet Thy wakeful Midnight-Watch, and brought Thee back, For each Ram Dearned Night, a Fortnights Rack And when the fingle Threats of one Difedle Bark at thy Vigilant Moons, but not displeuse; When Customary Anguish now fat by, Like thy Companion, not thy Malady; Th' enraged Mischief made ber Party strong, Swell'd ber vext Unity into a Throng's Charming Confederates their mixt Powers to reach, To form the Fort, for She bad made the Breach. Till the Fresh Host possest of every Part, Whilst Gouts secure thy Joynts, the Rest thy Heart, Thy over-number'd Corps at last did fall, No one fick Patient, but an Hofpital.

M. LL.

An Ernay on the Beceded Antico

Upon the DEATH of my Loving Friend,

Jonney on sill with as leng on Dres

Mr. JOHNGREGORY.

Think Providence but little understood
Think Providence but little understood
The State of Things; when a dull seusless Tree
Stands, and out-lives a Jewish Pedigree:
But Man, whose Knowledge might new Worlds create,
And so compose a Wiser Book of Fate,
Him the least Breath must scatter into Air,
As if his Dust not yet compacted were.

For I don't speak of one whose Destiny
Was but to make a Sermon, and so die;
Such as the Law deliver in a Cloud
Thicker than God at first did, and as loud;
Such as blaspheme by Preaching, ne're have done,
Untill their Comments make an Alcoran;
Who scare the Turk from being Christian,
And Indians fear they then should put off Man

He searcht Religious Source, Gospet and Law,
From Moles in the Flogs, to Christ in Straw,
And was so shill d in these Antiquinies,
That he could almost tell where Moles lies;
Who was * Melchisedeck's Father; restifie
A Tew ev'n in's own Gencalogy.

Who says he died too soon, that had liv'd o're All Ages whatsoever were before; And knew so much of Language, that alone He might have sav'd all Nations in their own Idiome and Dialets, though there never fell A Cloven Tongue, or other Miracle?

Great Citizen of the World! though thou die'dst here Tet thus we prove thou wert born every where.

And, like the Sun too, didst thou never sleep;
But when we call'd it Night, thou still didst keep

* Tis the opinion of a Learned man. that Melchifedeck was not called a ma map x a-Mi Top because he had no Father and Mother, but because it was net known who his Father and Mo-Thy ther were.

An ELEGY on the Deceased Author.

Thy Journey on; till with as large an Eye,

* Galileans probably conjectured all the Planets were inhabited Worlds.

Thou viewd'st the Universe as much as be-But thou couldst not endure (alas!) to run O're the same Circle still; so having done Surveying this our Globe, thou went'ft to fee * What other Worlds did do, as well as we. Thus art thon fled, and left us bere to be Sad Ruines of an University. What Ignorant Malice could not reach unto. Nor War it felf, thy fingle Fate did do. The World began at Noon; but thy bright Ray (More glorious Sun!) did fet at thy Mid-day. Now we don't mourn our State, for at thy Fall "Tis fit this Kingdom perish, World and all. Our heap of Stones at Christ-Church proves to be But a more spacious Monument to thee. And when we, purifi'd from this Age, shall name And dedicate a Temple to thy Fame, We'l call this Island thine, which is no less Famous for Thee than its Unhappiness. When Cities, Temples burnt (hall be forgot, And Sacrilege too; the Praise of Thee (hall not. Parents (hall hither bring their Sons of Years, To pay their Tribute in a Sea of Tears And pointing to thy Tomb, cry, There are found Oxford and Gregory in one Tard of Ground.

FR. PALMER.

The Memory of my Dear Friend and Tutor,

Mr. JOHN GREGORY.

Le not accuse thy Fall; that well-plac'd Fato
Made thee th' Desire of th' Age, no more the Hate.
'Tin just it wants what it contenns: that They
Wander unpitied, who despise the Way.

Fools their own Sentence still and Judgment are:
They beg their Ill, and suffer that false Pray'r.

Nor will we pity Thee; since what thy Mind

In its Restraint and Prison could not find, Pres'd with its Body and the Time, it now, Free'd from th' ungrateful Loads, does clearly know. Truth's thy Poffeffion; and whate're begun Of Knowledge here, ends now in Vision. Errour and Wonder cease; and that Pure Fire, Which when it cover'd lay and shaded bere, Thou couldst not fully by its Languishing Faint Ray discover the True Face of Things, (As Colours are not judg'd i'th Twilight, where Wants Darkness to be bid, and Light t' appear) Shines out unclouded now, and does enjoy All its High Essence dares, a Bright, Full Day Of Knowledge; where Pure, Unmix'd Light does ftream; No false Refraction, nor Errours in the Beam. No Doubtful Colour (that Veil of Shade and Light) Disguises Things; no Distance breaks the fight. But that Unbounded Glory, that Certain Light, Commands all Objects; Sure and Infinite.

Let it not wrong thy Memory, that we, Admiring what thou Now art, do pass by Thy Knowledge Here, as if 'twere wanting: no; What Man could find, Thou need'st not Die to know.

Language .

An ELEGY on the Deceased Author.

Language was thine, and what that Language frames; Thou wert not seen onely in Empty Names. Those the Materials of thy Knowledge were, But not the Work: Thou onely entredst there Where Others eff; and loaden with their rich Prey, Thou brought st home thence Arts numerous as They.

'Twere idle to recount them: by thine own
Remains th' haft left us they are greater known,
Than by our faint Report. 'Tis they must raise
Trophies that will out-live all Lesser Praise.

For to the Came Duration Sacred he

For to the same Duration Sacred be The Aged Relique, and the Memory.

R. GOODRIDGE.

Upon the much-deplored DECEASE of

Mr. JOHNGREGORY,

CHAPLAIN of CHRISTS-CHURCH

Ence Exclamations on Disaftrom Fate,
Let none bere call the Stars unfortunate,
Or rail at Lachesis: The Soul that's gone
Scorns such a whining Celebration;
And dares that Author, whose re he be,
To search into the Stars so far as he.

Since Life was lent him till be had a view
Of all the Mysteries that Nature knew,
And had a perfect Knowledge of each Art
That either Rome or Athens could impart;
'Twas time (now Learning's banish'd) to suspend
His Labour, and to get to's Journey's end.

Should this so sad Intelligence be sent, The Hebrews and Chaldeans would lament:

Epitaphium Joannis Gregorii.

The Syrians and Arabians (though so far)
Would send, to know this, an Ambassador.
But vain and fruitless would their Labour be,
When none could give an Answer to 't but He.

He, so admir'd of all, that had alone Diversity of Tongues for's Portion; So fluent, so redundant in them all, That each which he had got seem'd Natural.

The Pious Fates gave him a lingring Death,
Fearing all Arts might perish in one Breath:
But fearing too, that, if he should live long,
All Nations would again become one Tongue,
They added this Confusion to the World,
And thus together too his Ashes hurld.

Ascend, Departed Saint, to be a Guest-To Dialogue with Abram and the rest. Thou hadst most Tongues; but know thy Joy's Excess Is far more now than Angels can express.

EPITAPHIUM Joannis Gregorii.

Nescis quot sub hoc jacent Lapillo;
Graculus, Hebraus, Syrus,
Et qui Te quovis vincet Idiomate.
At né molestus sis,
Ausculta, & causam auribus tuis imbibe:
Templo exclusus
Et avita Religione
Jam senescente, (nè dicam sublata)

Mutavit Chorum, altiorem ut capesceret. Vade nunc, si libet, & imitare.

R. W.

THE

PARTICULAR TITLES

OF THIS

BOOK.

I. A Discourse of the LXX Interpreters; the Place and Manner of their Interpretation.

II. A Discourse declaring what Time the Nicene Creed began to be Sung in the Church.

III. A Sermon upon the Resurrection, from

I Cor. 15. ver. 20.

IV. Kaiva'v deunspo, or, A Disproof of Him, in the 3 of S. Luke, ver. 36.

V. Episcopus Puerorum in Die Innocentium.

VI. De Eris & Epochis; shewing the Several Accounts of Time among all Nation, from the Creation to the Present Age.

VII. The Affyrian Monarchy, being a Description

of its Rife and Fall.

VIII. The Description and The of the Terrestrial Globe.

DISCOURSE

OF THE

LXX. INTERPRETERS;

THE

PLACE, and MANNER

OFTHEIR

INTERPRETATION.



Usin Martyr saith, That the Translation was performed, not in the City of Alexandria, and is the of the Translation The Description whereof, let it be given according to Philo Judeus:

Νέο મેં મને છે જાણામાં માં Αλεξαν δίλων 'Ινδ'. δρώας, મેં લાગે પાંચે પેજી લાંક જ જામો જાણ મેં જે દો દો પ Μωσίπόλιν, જાદાκλυζό ών છે પા લેγ χβαθά, માટે છે ως, Λογ. β'.

πολιά τε γαρώδ βαλάπη, ώς η της τη κυμάτων φορός τ πολύν ηρε τη πάταρον τη πάνυ εμακρί διας πίμα Θ συς εκλύεδος τε τον τέξ α τάντων τη το πάνος κοίνοντες διατηθούντατο είναι τ πάντος του πόνος του κόρος εμπόσαι, ης μάνη τη διαχή σρος μόγες διαλήσου τός νόμες, ελαυθοί κατήμονταν, ης τὰς διορός βέβλες λαβούθες αναθένουν αξι αυταίς ης τας χθρος είς θροκός, αντάμουρος του θαλός, μια διαμαρθών της σροθώνως, εκτ. that is, The Isle Pharos lieth under Alexandria, stretching it self toward the City, wash d about not with a deep, but for the most part a shallow Sca; which considered with the largeness.

doth very much abate from the streporous noise and turbutency of the Waves. This (Isle) of all other Places thereabout, being judged the most convenient for privacy and quietness, and where the Law might be best attended by every man in his most retired meditations; here the Seniors remained, and taking the Holy Bible into their Hands, they lifted both it and them up into Heaven, beseeching Almighty God not to fail them in their

purpofe, &c. So Philo.

Aristeas speaketh more distinctly for the Place; Meri \$ ress nuiseas à Amunteu & Spanation quitis, ni dentier to the infa sadian avaixana The Saraome weis The moor, it Sacas The riover. यां जर्म कारे में के के के प्रति पर हिंद्दा मांका, कार्म रेटाक मामां में कि मही हexevaguicor desor supa the hiera dames mes exerta el monnes ne yias toeseer, &c. that is, Three days being paffed, Demetrius took (the Seniors) along with him, and having gotten over the Heptastadium and the Bridge, he brought them to the North parts of the Isle, where he placed the Assembly in a House fitted for them, standing upon the Shore, free from all inquietude, and baving all the conveniences of fituation, &c. And it feemeth to me, that by these words of Aristan something more may be discovered concerning the Place; for the probability from hence is good, that the House here spoken of should be meant of that famous Tower which Softratus of Cnidus let up in this Isle Phares to direct the Mariners in the dangerous Seas about Alexandria: And the fituation very well agreeth, because the Tower also stood North, and upon the Sea-side. And the Nubian Geographer, where he describeth this Tower, telleth us, Liass sous cis

that there were certain Cells erected in it. But Justin Martyr putteth us out of doubt; for he saith, That the Place where the Cells were set up was τινο τινο Φάρις οικοδιμίκος συμεσίου, ποι Phari speculum adiscari contigit; which is all one with that we believed.

And we have cause to think, that seeing the King intended this matter of the Translation with so much Princely care and Providence, that he would make choice of such a Seat as might most eminently adorn his purpose; and

* Aoy. Mag. avel. webs *Exxlw p.17.

therefore it was answerably done to chuse the Tower, which was every way worthy of this glorious Employment: for the Arabick Geographer saith, and a said of the Arabick Geographer saith, and a said of the said

That the whole World cannot shew such another Building as this Tower, whether we consider it for the Materials, or for the manner of the Structure. The Reader may see a large Description of it in this Author, in the third Part of the third Clime.

But seeing the thing was done in Egypt, let the Story of it also be delivered in their Language, and set down in Hiero-

glyphicks.

And did it not well become the Bufiness, that the Scripture should be translated in this place? In a Tower; to note out to the Interpreters the Sublimity of those things which they had now in hand; that when they went up to their Work, every flep they ascended might elevate their Minds one degree nearer to the Contemplations of Heaven. And how fitly was it done by the Sea-fide, that but a little of Earth might be feen to those who had now to deal with fuch things as had nothing in them that was Terrene? But most of all convenient it was, that it should be done in this Tower: For that which hung out a Candle to the doubtful Mariner in the perilous Seas, did it not well that it should also hold out a light to the Gentiles? The Coast of Alexandria was dangerous for any, least of all for the Natives, because they were acquainted with the Passages; but a Stranger durst not venture without some directions from this Beacon. Such was our way to Heaven; intricate enough to all Nations, yet more obvious to the Fem, because to him mere committed the Oracles of God: But we the Gentiles, having no other direction but the light of Nature, could not fo well tell how to pass the Streights to Heaven, without fome help from the Word; which, though it were always a Light, yet was it never held out unto us till this time of the Translation; and therefore was it very fingularly congruous, that from this Place, from whence the Sea-faring men

Mufæus in

took their notice by a Light, to escape the hazard of those ways they knew not, that it should please God also, by the Lantern of bis Word, to give aim to the people that sate in darkness.

Therefore whenever thou shalt chance to go that may, enquire out for Pharos. Any remainder of this Tower would be worth the seeing; and Justin Martyr, though there were but a Stone left upon a Stone, yet he went purposely to take notice of it.

Why the King should make choice of the life for the Interpretation, rather than the City; one Reason was, to avoid the disturbance of the Multitude: for Alexandria was was the management, A City full of Inhabitants, as it is observed by the Scholiast upon Dionysius Afer. And in times past, even before it was Alexandria, it had been very much frequented with a confluence of People; for so it is noted unto us by the Prophet Nachum, where he would know of Nineuels, whether the thought her self better than Populous No, that was a six is also interpreted by that Ancient Challant dee Paraphrase, which was performed by the Sou of Vaiel ter than the seventeen hundred years pass.

Art thou better than the great Alexandria, &c. Targum in Nac.

Another Reason was for the safety of the Translators, and this is given by Philo; industry it subspires of the it is now the safety of the Translators, and this is given by Philo; industry it subspires of the it is now the industry of the original safety. It is considered in the unhealth-funcis of the Place, which happed to be the rights is now. This, &c. by the variety and conflancy of the Diseases which reigned among the People. For besides the general distemperature of the Air of Egypt, which was calidus & nocivus, hot and hurtful; as it is affirmed by * one that knew it well, insomuch that a Plague at Grand Cairo could cut off twenty thousand in one day: besides, I say, these more universal Conditions, Philo intimateth from a particular Cause, that there should be a more usual Mortality here than elsewhere, and that was, the Concourse of all man-

* Joan. Leo African.

ner of living Creatures to this place, are manufered, when Home Cour, &c. And it is to be conceived, that the Author meaneth by this not only a multitude of Men, but also that great variety of strange Beasts and Fowls which were continually bred up about the Court in Alexandria, mention whereof is made by Prolomy the King in his Commentaries. lib. 12. which was wel Al & Anteropera Ranhow, 2 and off in And thele Creatures were transported from all parts of the World, and there bred up, not only for their Rarity, and the King's Recreation, but alfo to furnith his Table; for fo it feemeth by Ptolomy's Words in that Book, - rays of gamaras, 25 references oroug Cony, 85 6 usver in Mudulat meremitanovos, alla zi Naudela serelat danhacale Tolor anide, is i dies where he noteth concerning those Pheasants that were called Terraines, that the King of Egypt had of them not only brought out of Media, but also hatch'd at home in fuch a number, that his Table might be ferved with them when he pleased: though we may obferve by the way, that these kind of Birds in those days were (for the most part) kept for the Eve, rather than for the Belly; infomuch that Ptolomy the King, in the Book before cited, professeth, that he never tasted of a Pheasant in all his life; whereupon Athenaus observeth. That if this noble King had lived in his days, wherein the Luxury was such, that every Man must have a Pheasant at his Table, (though he had already written twenty four Books in this kind, yet) he faith, that he would furely have written one more purposely to note out this thing. This by the way, because Philo faith, that the Places within the City were marrada mos sanewserm Coop, full of all manner of Creatures. And this howfoever urged by him only for a greater cause of Infection, yet it may be thought by some to have a further aim: for the Egyptian being aware of this, that the Few was bound to make a distinction between clean and unclean Beafts, might apprehend it in the strictness; and therefore carefully remove the Seniors from the very fight of those things which were an abomination unto them. But in this we have but prevented the Curious, and theretore

fore if the Conjecture be not found enough, it may be the lefs regarded.

But more than what is urged by Philo for the ill disposi-

tion of the Place, may elsewhere be observed.

The Prophet Nachum faith, that Alexandria is fituate upon the Waters, not only because the Waters lay all about it, but also בשבער בעור מחרים ווארץ for that they were conveyed into it under ground, as Chimhi there hath it. And the Arabian more plainly in the Nubian Geography

النبا الغربى ضنها ينعمل فخت اقليه بورعا 1915 that is, The River Nile coming from the West, runneth under the Arches of all their Houses. The manner how this was done, is fet down by John Leo in his Description of Africa; Cuique ferè domui Civitatis ingens cisterna concamerata, crasifg, innitens fornicibus Substructa est, in quas exundans Nilus per aquaductum in planitie magno artificio constructum extra Alexandriam deductus, sub ejus manibus demittitur, &c. This artificial conveyance of the River, though it be otherwise acceptable to the Inhabitants, yet it could not be without some annoyance to the Air, the Complexion whereof suffered much alteration by the noisom Vapours which rose up out of the Waters, which in tract of time putrified in their Cifterns. It is the experience of this John in the Words following, Cifterne porro temporis successu turbide ac conose redditæ plurimis æstivo tempore languoribus occasionem prebent, &c. And the same Author affordeth us yet another inconvenience, to make us more fure of the Infalubrity of this Place: and it arifeth by reason of certain little Gardens planted near to the City, the fruits whereof were of fuch an ill Condition, that the Inhabitants were thereby made subject to very noxious Fevers, and many other Difcases: for so John reporteth in the Chapter aforesaid, Juxta aquaductum per quem Nilus in Civitatem transmittitur, exigui visuntur Horti, sed quorum fructus ad maturitatem perventi accolas noxiis febribus aliifque morbis afficiunt. Oc.

These things considered, the Reason was good, why the Isle should be chosen rather than the City, to be a Place for the Interpreters.

Thus

Thus much therefore we are come to know upon good Authority, That our Translation was made in the great Tower of the Isle Phares, near to Alexandria in Egypt: We go on to a more distinct designation of the Place, the confideration whereof shall also discover unto us after what manner the thing was done.

For the Manner of the Translation, the Opinion of some is, That the Seniors were assembled in one and the same Place, where they performed the Work by comparing what was severally done by each of them, and delivering up that for granted which could be agreed upon by all. This Opinion hath received its ground from the words of Aristeas; Oct & Smrthus Erest outpower moseres seeks source with a confidence of the infection of the words of the same of the infection of the words themselves being search, &c. And indeed the incouragement from hence for that way seemeth to be very good, the words themselves being scarcely able to bear any other construction than according to that which hath been said.

Nevertheless, it is believed by others, that they did the Work is is la fours staires or res, (as John Zonaras hath it) if the ring of the fours staires or res, (as John Zonaras hath it) if the ring of the fours hat it, it is it is the four our feaths must have an it is a feveral round when the work was finished, they all met, and compared together what every man had done, and it was found that they differed nothing either in sense or manner of expression, but agreed in all, &c.

This later way of the Story, however it may feem to exact upon our belief, as making report of more incredible Circumstances; yet it may be taken up upon the greatest trust of Antiquity, having to alledge for it self the constant and most undeniable Testimony of the Ancients.

The Jews report it from an immemorial Tradition, which their Talmudists deliver in the 10. Book of Seder Moed, in the Chap. Megilla Nikra, which is the 3. and folthe 8. B. and the 9. A. where the Text of the Talmud saith

Talmud in Sed. Moed. on this manner, I we considered the construction and considered the construction and considered the construction of considered the construction and the constru

By the Sepharim, or Books, they intended 77777 700 Tinny Divisi the Books of the Law, the Prophets, and the Hagiographa, and to the Sepharim are here expounded by the Gloss upon this place. By occasion of these words in the Milhna, R. Jehudab relateth this Story in the Gemara, מעשה בתלמי המלך שכינס שבעים ושנים זהנים והכניסו בשבעים ושנים בתים ולני גילה להכם על מח כינסן ונכנס אצל כרי אחד ואחד ואמר לדכם כחבו לי תורה מושה רבכבם נותן הקדוש ברוד הוא בלב כל זלוכ that is, We receive it by Tradition, that King Ptolmai affembled together the Teventy two Seniors, and placed them in feventy two feveral Conclaves, not making them acquainted with his purpose: Cafter that) going in to each of them, be faid unto them, Write me now down the Law of Moses the Master. The bleffed and glorious God put Understanding into every Man's Heart, and they all accorded in one and the same sense. So the Talmudists.

The very same Circumstances of the Story are set down in their Massita Sopherim, and by Abraham Zacuth in the Book Juchasin, belides the sour Editions of their Hebrew Josephus, or Gorion's Son, in all which it is also extant. Among the Arabians there hath as yet come to my hands one only Chronologer of these times, said to be the Son of Batrie, and he also maketh the same report. And because

this Authour is not as yet made publick, it shall be here set: ופי עשרן כנח מומלכק בערה אלי ; down what he faith מדינה אורשלים ואשחץ מנחצה סבעין רגלצה מו אליחוד אלי אלאסכנדר ואמרתה או יפסרו אלת ראה Said Aben וכתב אל אנביצה מן אלעכראניה אלי אליזנאניה רציר ככ Beta Arabs ואחד מוחכם פי נירו מפרד עלי חד ה"ר לניוטר כית וה חפרוד כל ואחד מנהכם פלמים פכרונה אלכתב נסר Hiltoria אלי הפאמורהכם וכאתב מואפקה לא חלה פיהא מחמע אלכתב וחחמהא תחת חאתמה וציר הא פי היכר לח צראבירו that is, And in the twentieth year of the Reign of (Ptolomy) the King went up to the City Terusalem, and brought with him from thence seventy men of the Iews unto Alexandria, and commanded them, faying, Interpret unto me your Book of the Law and the Prophets out of the Hebrew into Greek. And he put every one of them into a several Cell by himself, that be might see how each of them would interpret apart. And when they had finished their work, the King fam what every man had done, and their Writings all concorded, nothing was contrary in any one of them. So the Book (of the Interpretation) was sealed up, and put into the House of their God Serapis, &c.

Thus faid the Son of Batric, according to the Manuscript Copy of his Historia, which I saw at Cambridge in the Ar-

chives of their Publick Library.

Philo Judeus, though he maketh no express mention of the Cells, yet if he doth not intimate some such thing, let the Reader tell us what he meaneth by this: Kadiourtes Nico sometis on, if mistory, if mistory is pure to the Reader tell us what he meaneth by this: Kadiourtes Nico sometis on, if mistory is pure the tries of the source of t

words, as if they had been prompted by some invisible Director. In these words, however it may be said, we are not certain that the Author intended our matter of the Celles. vet thus much we can be fure of, That he pointeth out such a way of Interpretation as carrieth with it no less of won-

der than the former.

But Tustin the Martyr, a Samaritan, speaketh it plainly. and with a very remarkable confidence; as we read in his Harairene to the Gentiles, where he faith, That the King appointed ioneigues of isulusuby now biniones these wires, to each of the Interpreters a small several Cell, and to inasor is mad' touris The including announce, that every man might perform the Interpretation by himself. And having said something of their wonderful agreement, he provideth against the incredulity of all Men by this resolute enforcement, strongly urged from his own experience.

Taura & will vinis, & ardpes Billies, ist managularioelas ananienosolo and aurol is Th' Anstarding photosos, a raigen The Bundon av or The delew imparieres er on Coulina, 2) migg of int , of to mirela megenhootor, a'annobres, raum a mayphinouse, erc. that is. This, O ve Gentiles, me report unto you, not in the quise of a Fable or a feigned Story, but as a received Tradition, delivered unto us by the Inhabitants of the Place: for me our felves also being at Alexandria, saw the remainder of those Cells. and they are yet to be feen in the Isle Pharos at this present

day.

To this undoubted Testimony of Justin Martyr, may be added that of Irenaus, who in the same Century maketh. the like report. Prolomy, faith he, Eunach Deis uin dea oun 36-ASO impresident this is rais yearais, Da The inclusion, axis and zweious dures an' aninam, excheure res mirres rlu durlui seuluses yeaper ' i Tir' on navron of Bibalon eminos, &c. confidering with himself, that if they should be suffered to confer one with another, they might perchance conceal something of the verity of their Scripture, by ways of Interpretation; he separated them each from other, and commanded them that every man should translate the fame part : and this Order was observed in all the Book, oc. And concerning their Agreement, he faith, That they.

they all set down the same things, Tais duta shiften it visionis oriumns, analysis hixer thus of the interpretation of God soir included and readed in the same sense, and in the same words; insomuch that all people that were then present acknowledged, that the Translation was made by the infiration of God, &c. And that the wonder of the Work might not be an hinderance to it self, to make it seem the less probable for being strange, he excuseth it by another of the same kind; Kai is in Admirator, Towns in song such as co. And we have the less cause (saith he) to marvel that God should thus do, seeing he wrought as great a miracle for his Scripture by the hand of Exra in the restitution of the Law.

In the third Century the credit of the Story is upheld by Clemens of Alexandria; and in the fourth, by Cyril of Jerusalem. Clemens saith, 'Exist' is usen ner' is a risclus inclusioners; eresonates, subarrowar as a said in inclusioners; eresonates, subarrowar as a said in inclusioners. The baving interpreted by bimself, according to his proper Inspiration, the Translations were compared, and they were all found to agree

both in sense and words.

But Cyril more perspicuously and at large;

Και το μή σωνδυάται ωρες άλληλος τος εποριλέντες τοπ θεύσας. เราะ Aspellin Gage, Ti meis 'Alegaid pour xeulin, Til abanluowhom coulcurved inis quidor of nor smore jude, miras mis year is ini-Tre-lev squiwevoat . Throw Se is if Spunnovra ni No ni wats wanter בי אברנשי בשום מעום שינידוב י צ אל בעופהאסאום בן אמדוומונטיו הספום נומדשי al bearing to to propher, and on mredeat @ dais i the anis mredwan randomin Solut year itulusia owerereito, erc. that is. And (the King) providing that the Interpreters which were fent him might not come together, appointed for each of them a Several Cell in the Isle Pharos, near to Alexandria; and to each of them was delivered the whole Bible to translate. And being thus separated the one from the other, every Man's part was finished within the space of seventy two days; at which time they all met together, and having compared their Translations, they were found to concord, not only in the meaning, but also in the very manner of expression. For this Translation was not set forth in pleasing words, or the pomp of humane Sophistry; but all was interpreted by the same Spirit by which it was first deli-

vered oc.

In the fourth Century we find the Tradition remembred by Epiphanius, but not without some alteration of the Circumstances; for he saith that the Translation was performed in Teldinorum it in in a Cell. But Secarius hopeth to reconcile this to the former: for though (saith he) there were but six and thirty Cells, yet each of these were double; and so every two of the Translators were separated the one

from the other by a Partition.

This moderation of the Words, though it hath not fo much evidence as would be required, yet it hath a notable pretense; because Epiphanius himself saith that the Cells were double : Tis & werennulius reidnorra if oinionus o onleis Πτολεμαί 🔾 ηστασχευάσας & τώ πέρου els τίω νίσον, διπάνς τε όυ-Tes moinous, Suo Suo erixxonow. And it may feem also to be the -Emperour's mind, in Cap. Sancimus of the 146. Novel where he faith concerning these Interpreters, 37 x7 Juo Aues Sivres, xì nara diabopes sep butisavres rones. Ques ulas america in Se Airan owi Store . That being divided by two and two, and fet in several places, yet they all delivered up the same Translation &c. But these words of the Law would not willingly be put to this construction: That of John Zonaras is something nearer to the Reconciliation; for he writeth and Alle Dangebara duris, zi er ida (soms datrass orras, en side the ipplusiar That the Interpreters of the Law were divided into couples, and that they were placed every one in a several Conclave: For so much may feemingly be gained by the word in a low becaule inalera is as much as rooellera, which noteth out one Separated from company, or who we source, which is to be faid of bim that is alone, and talketh to bimfelf; for so the Gloss of this word Makeray is given both by Helychins and Phovorinus.

But if this way of the Story will not be reconciled to the former, then it must be said that Epiphanius was but one, and that his testimony is not of greater authority than theirs that went before; and the less, for coming after them: and that the Tradition (as it useth to be) was otherwise told afar off than nearer home; and that Epiphanius spake as he heard say: whereas Justin Martyr was himself at Pharos, and saw the Tower, and that which was left of the Cells, and was throughly informed by the Inhabitants of the Place.

Thus we see with what confidence this passage of the Story hath been reported and received, during the space of five hundred years, fince the time of the Translation. And it feemeth to have been done upon the best fecurity; because not only the Jews and their Talmudists, but also the Reverend Fathers of the Church, stand bound to make it good: and these, besides their Estimation otherwise, ought in this especially to be look'd after, for that they are all ancient, and because they all agree; pure Antiquity being the fafest Judge of things done in times past, and consent of Authority the furest Argument of such Antiquity. When we fay that they all agree (if it must needs be) we except Epiphanius. But why should we so do, seeing that his thirty fix Cells, if they were doubled, (as he faith that they were Andis) are as many in number as the seventy two of the rest are? If they were not, it lesseneth but the number of the Cells, taketh little away from the Miracle of the Interpretation: or if it did, yet the fingle testimony of Epiphanins will not be feen through fuch a cloud of Witnesses.

But, besides our Authority from the Ancients, we may gain some probability towards the credit of the Cells, if it be inquired into the Causes which ought to move the King to

resolve upon such a way for the Translation.

Two Reasons especially may be urged for this: the one whereof especially concerns the purpose of the Translati-

on, and both of them the King's fatisfaction.

For the Purpole of God in the Translation, it was one of those things which might be required for the coming in of the Gentiles, that the Scripture should be provided before-hand in such a language as would be most general-

ly known at the Primitive times; therefore it was necessary that all Religious care should be had of the Translation. and that it should be safely laid up and reserved for the time appointed: And that the Kings of Egypt might fee to this. it was needful that they should be prepossest with a strong conceit of the Divinity of this Law: and this could not be more conveniently done, than by fuch a miraculous circumstance of the Interpretation: For otherwise, why should Ptolomy think more divinely of the Law of Moles than of his own? feeing that all ways of Religion would feem strange, but that we are taught betimes to fear; and till we receive a Spirit of Judgment to discern the right way, every way is thought to be wrong but that which we are brought up in. And why should Ptolomy have a better opinion of Mofes than of his Hermes Trismegift? who as he is accounted by fome to have gone before this Moles in time, so by others he is thought not to have come far behind him in worth and excellency. But what could Mofes teach to them, who had all his Learning from thence? for he was brought up a Scholar in Egypt. And what would be thought of these Scriptures, when the King should hear it read in Ofee, that God commanded a Prophet to commit Adultery; and in Exodus, that he taught his own People how to cozen the Egyptians?

That of Solomon, As the wife man dieth, so dieth the fool, how would it stand with their Doctrine of the Transinigration of Souls? according to which the Soul of a Wife man ought to pass into such an one, and the Soul of a Fool

into an Als.

For the Resurrection of the Body, small comfort was to be had from the dry Bones in the Valley of Jebosaphat. The Egyptian had better hopes than these, for he had his dead Bodies still to shew; and such as had gotten by their Mortality, for they were every day less subject to Corruption than before.

And whereas it is faid, That there was no God like the God of the Hebrews: Could the King believe that, when he should find in these Scriptures, that even this God also had

a Right hand, and a Son? or if he had been so much better than those of the Heathen, was it likely that Aaron his own High-Priest would have preferred their Apis, or the Calf of

Egypt, before him?

When these things should come to be considered by the unfanctified discretion of the Heathen, how could they chuse but appear far beside and below their own Majesty? For fuch untoward Notions as these must seem to be, could never argue to him that perfection and transcendency of Style and Matter which the Law of Moses had pretended. Therefore that the King might be brought on to a reverend estimation of those things, it was much to the purpose that he should be thus prepared by a Wonder: For it greatly concern'd the fafety of the Translation, that it should be first esteemed by the King: for otherwise, Principles so. averse from the Gentiles manner of Devotion had never been suffered to lie at all, or not long, in the Library at Alexandria; because even the opinion of a new way in Religion can never prosper without a precedent, and such an one as is beyond all exception; and though it be never fo wifely fuggested, yet it seldom gaineth reputation from lesser examples than that of a King. And it seemeth, by that we find in Justin Martyr, that the Miracle wrought the very. same effect in Ptolomy as we would have it; for he saith, रेते हैं क्योंड तेण्याड़ रेडिंडन प्रशानकार्यांबड, में धार में के प्रशा मार्वेड रेडिंडवड क्येंड कराड़ बोर्र्स्त्रिय इ का क्रुकार कि मिल्या मार्थिक इ. बोर्स्स नवें बोर्स्स में किंग के किंग के किंग किंग कि yeggóras, curhayeis, x sera dunaper the soulmones pregiodas moresous, mions ule muns à l'es aurès es Deopeness de Segs Degre, de ma-Las de Mour auxis eis rlu sunt mareida smaret fer mestrate, ort. That the King perceiving that thefe feventy men bad all agreed, not only in the matter, but also in the manner of their Interpretation, insomuch that no man differed from another in a roord, but every man expressed the same conceit, and by the same phrase; be flood amazed, and nothing doubting but that the Interpretation was wrought by Divine Power, be acknowledged that the Interpreters were worthy of all bonour, as being Men to whom. God did bear a peculiar respect : and baving first given them condign.

condign reward, be took order for their departure into their own

Countrey.

And the same effect which the Wonder wrought upon the Prince, it wrought also upon the People; for so it appeareth by that which is already observed out of Irenaus

Les xi Ta sorn avaras, &c.

Thus we see that the purpose of God in the Translation would not only endure, but did also very conveniently require, that something in the business should be miraculous, for the King's better instruction, and that the Scriptures might have to much honour and admiration as might gain them fomething in the opinion of the Heathen, and preferve them from the injuries of Time.

And this was to be the first Reason.

The second Reason, for which the King ought to take fuch a way for the Translation, is, For that he made questi-

on of their Fidelity.

And that this may be accepted for a sufficient Cause, it shall be set down, That the King's mistrust was raised upon fuch furmifes as were no ways trivolous, but contained in them matter of moment.

For it could not be expected from any Nation in those days, that they should be trusty in revealing the secrets of their Religion; but from the Jews it would be thought impossible: for this Nation stood so nicely affected to their Sepher Hattorah, or Book of the Law, that even in the flightest Circumstances it was observed with an incredible

curiofity of Devotion.

Mahomet Abulcasim, the Son of Abdalla, regarded the efteem of his Alcoran so far, as to provide by a Law, that upon the outfide thereof this Caution should be always written, month with on the Let no man touch this Book but he that is Pure. And the Law is yet in force among the Turks for some special Alcorans of note, one of which fort inscribed in the same manner, may be seen in the Archives of our publick Library.

But the Fews, not contented with fo much care, used a more intolerable kind of circumspection; for Rabbi Ne-

bemiab

hemiah saith in the Massichta Sopherim, Chapter 3. Halac, לכן יחנבו עליח גבי ארכובותיד ויתן אצילו עליו ניתני ארכובותיד ויתן אצילו עליו ניתני דומני ארכובותיד ויתן אצילו עליו ניתני דומני דומני דומני דומני דומני דומני דומני דומני הוויד אורין ארבו לוא לא יותור אורין אוריין אורייין אוריין אוריין אוריין אוריין אוריין אוריין אורייין אוריין אורייין אורייין אוריין אורייין אורייין אורייין איייין איייין אורייין אורייין איייין אייייין אייייין אייייין אייייין איייין איייין איי

And in the fame Tract, Halac 13. it is faid, אורים ולכות המחר ולכות המחר ולכות המחר מעשה על בני ממחל במרגלות המטח ולכות מעשה עליד דומה מעשה עליד דומה מעשה בר אלעזר שושב אדם על עלי גבי המטח וספר עליה דומה מעשה בר אלעזר שושב לו על גבי המטח וספר עליה דומה לבי המטח his bed, or at his beds feet; neither shall any man sit upon his bed having this book lying upon him; for Rabbi Eliezer did thw, and a Serpent came and hit him. All this care was taken for the out-side, but much more for that which was within. To let pass other Circumstances which would make this manifest, we have need onely of that one which most of all concerneth our matter in hand; and it is, That for the most part among the Jews it was accounted an odious profanation of this Law, if it were any ways communicated to the Heathen.

To this purpose note that of the junior Becchai, - It's erc. Becaufe (faith he) there are 13nn noona in the mifdom of our Law, ברי נקיו ראוים להסחר pure words, and worthy to be kept fecret; therefore faith he, חייב אחה להעלו מכם שלא תוציאם מפיך כענין שכתב יהיו לך לבדד ואין לורים אחד Thou art bound to conceal them, and never to impart them, according to the sense of that which is written. They shall be to thee, to thee alone, and not to the stranger with thee. So the Son of Afer at the beginning of his Commentary upon the Law, fol. 3. A. Col. 1. Therefore that which Maimon faith contrary to this in Halaca Tepbill of his Misne Torab, cap. 10. must be otherwise excused; for Elias the Levite in his fecond Preface to the Hammasoreth, expresly affirmeth from the Tradition of the Ancients, that nothing might be communicated to the Gentiles, fave only the feven Precepts of the שבע בני בוח Sons of Noah: but as for החררה החררה the Law, and fuch like, whosoever shall impart these to the Heathen, nemanate it is to the Heathen, nemanate it is in the shall go down to the grave in sorrow, and his life and soul shall be consumed, &c. The Rabbin goeth on, and hath much ado to excuse himself there to the Jews, by whom he was given over for a Reprobate, only for teaching his great Patron Cardinal Giles the Hebren Tongue; because their fear was lest by this means the Cardinal might come to the under-

standing of their Law.

But more than this, (that it was unlawful for the 7em to make any other Nation acquainted with their Law) it may be added, that there was a Reason in special why it should be diffembled to this Ptolemy, Because the Communication of it had succeeded so ill in the days of his Father. Ptolemy Zarie having learned that the Few would do no manner of Work upon a Sabbath-day, made that an opportunity to take their City: which was as eafily as inglorioufly done, because no man upon that day would refift him; for to them it was a breach of the Sabbath, even to fave their lives. And this is objected unto them by Agatharchides of Cnidus, who wrote the History of Alexander's Successors, where he fetteth down this story; "Epr ing 'Is Saint Assowher, is more oxuedy it presente Exertes Legooduna, Touth isaθον του Πτολεμοίω γμομβίω, όπλα λαβείν έ θελήσαντες, άλλα διά τ Exquer Sem Sugarlas zakenir inspersas exer Semontus that is, There is a certain Nation called the Jews, and they inhabit the great and well-fenced City Jerusalem: This City they negligently vielded into the bands of Ptolemy, and would not take up Arms for their own protection; chusing rather to become Vassals to a Stranger, than to defend themselves upon the Sabbath-day. These Reasons, if they stood alone, had enough in them to make the King mistrust his Interpreters: and yet, if Antiquity hath not misinformed us, there will be one Reason more, which it self alone ought to have prevailed, though all the rest had been wanting: For we find that the Translation was twice performed, and that the Seniors disagreed the first time. In this passage of Story, I suppose,

we shall tell the Reader some news. Our Author is one Armius, of whom we know nothing more than his Name: his Words shall be here set down as we find them cited by an Arabick Commentator upon the Pentateuch, in his Preface to that Work.

קאר" אר"מיוח צאחב מכתב אלזמאפי סנרה הסערה למלך אמר מו ממלכרה בלט"מוס אבן בלטימוס אלמלך אמר s. lib. Moyfis literis Syriacis לחנמעמעטאיחכני אסראיר וליחטדוצא בין אידיה כתב confcriptus,in אלרה אלתוראה וכר" ואחר מנהומנא ישהד לה מנה Bodleiana. אוטחה פי מעאניהא פחטרוצה אלמשאיה ואל תורת אלש אלטדיפח צחבתחום פאפר אן כרד ואחד מיהוד יפסר לח כחאב אלתו" פאכרה לף אלתפסיר פימצו נק לוצו אלאמשאיח פאמר לינעלוא אלמש" פי אלחבוס ואלקיוד

Thus faith Armius the Chronologer; In the nineteenth year of the Reign of Ptolemy, the Son of Ptolemy, the King commanded that they should gather together the Seniors of the Children of Israel, and that they should bring with them the

Book of the Law in their hands, and that each of them in several should translate it accordingly as it should be revealed to his understanding. And the Seniors came and presented themselves together with their most divine Book of the Law. And the King's command was, That every man should translate the whole Book. And it came to pass, that the Seniors disagreed in their Interpretation; and the King commanded to put them in prison, and in chains, &c. Thus we see that the King was led by good reason to a suspicion of his Interpreters, and that therefore in all probability he would take fuch a course for his Translation as we have already made report of, according to the Testimony of the Ancients.

But nothing ever lighted so heavy upon this matter of the Cells, as the Authority of S. Hierom, which was the more likely to oppress it by reason of his great Learning and general Repute; because a Testimony, for the most part, is not measured by its own validity, but the Author's worth; and we do not usually observe what force it may have in it

felf, but from whence it came.

S. Hierom, when he cometh to confider of the Translation Arab. Mis. in

tion of the Seventy, seemeth to deride the passage of the Cells and forfaking the constant Tradition of his Forefathers. in a very neglectful manner, peremptorily fetteth down upon his own truft, that the History of the Cells is Vulgo fine autore jactata, but a Common Report bruited abroad under no man's Authority. And elsewhere he faith. That he cannot devife who it should be that first contrived these seventy Conclaves in the fictions of his brain; Nescio quis primus autor 70. Cellulas Alexandria mendacio (no exfruxerit, quibus divisi eadem scriptitarint &c. His Reasons follow: * Because Aristeas, and long after him Fosephus, can tell of no such thing, but the contrary: and because also that if it had been so, it could not be accounted for a Translation, but a Prophecy. So S. Hierom.

But, before we receive his Testimony, it shall be examined, and compared; and leaving his Reasons to the last place, we will first of all beseemingly moderate the strong

Opinion of his Name.

True it is, that S. Hierom in Learning and Knowledge could not be inferiour to any of his time, and therefore being a great Scholar, he might the easilier fall into that common infirmity of those that know much, go about to raise his own Reputation by the ruine of another Man's. If the Father were thus inclin'd, he could not be without fo much of a Critick as would teach him to cenfure, which things while we do, our Ambition feeking for its own fafety, always aimeth at those that are farthest off, and least able to help themselves. Therefore the Ancients, and those that are dead, are more easily reprehended than the latest, and the living. It is not for me to fay, that the Reverend Father was guilty in this; and yet if he were not, why is it objected unto him by his Adversary Ruffinus in the second p.181. tom. 9. Book of his Invectives? Quid ergo mirum eft, (faith he) fi me minimum, & nullius numeri hominem lacerat, si Ambrosium Secet, si Hilarium, si Lactantium, si Didymum reprehendat? &c. and afterwards he faith, that he spared neque antiquos neque novellos Scriptores, sed omnes omnino nunc imperitia, nunc ineptia, notat; neither the Ancient nor the Modern Writers,

*Cum Ariftzas, ejusdem Ptolemxi ்தைவனார். & multo post tempore Josephus, nihil tale retulerint, fed in unica Basilica congregatos contuliffe scribant, non prophetaffe, &c. Hieron. præf. in Pentateuch. ep. 104. p. 341. tom. 3.

p.183.ibid.

but charged them all, and every one of them, with unskilfulness and folly; ut erat in quod intenderat vebemens, so eager he would be for his own opinion; as learned Vives hath noted concerning him, in his observation upon the 42. Chap. of Austin's 18. Book De Civitate Dei. But if this be to be suspected, as coming from his Enemy; yet how shall he be there excused, where he would not spare S. Paul himself at a Criticism? For reading that Place in the Positive of the Calestone One for the participant of the calestone of the participant of the calestone of t

the Coloffians, Que sunt rationem quidem babentia, &c. he Chap.2.v.23. writeth to * Algasia, that the Conjunction (quidem) is there *Quest.10.p. redundant; and that S. Paul had often done as much as 433. tom.3.

that came to, propter imperitian artis Grammatice, &c. He faith, that the great Doctor of the Gentiles did not understand his Grammar; as if the Spirit in Scripture would not look to the Syntax; or if not, as if he that had diffuted among the Philosophers at Athens, had been so ignorant in his Accidence, as not to know how to place a Conjunction.

He that could fay of S. Panl, that he was an ill-grounded Scholar, 'twas no marvel that he censur'd Lastantius, S. Ambrose, S. Hilarie, and Didymus: and yet if these also could not escape his reprehension, I should not willingly trust him

with Aristeas, nor our History of the Septuagint.

But let the Father be pardoned for being a Critick, and take S. Hierom in the best sense; let him be a man of a most mature and most moderate Judgment, and one that could think as well of other men as of himself: yet why are we bound to believe S. Hierom, rather than Justin Martyr, Irenews, Clemens of Alexandria, Cyril of Jerusalem, and the rest? Why one man, rather than so many? Why a late Author, rather than those that went before him?

But let it be supposed that this Learned Father could discern above all this; yet his Testimony could not be taken for this matter, because we find it guilty of partiality.

For we are to be advised, that S. Hierom, having gotten a competent knowledge in the Hebrew Tongue, by great industry, and conversation with the Jews, especially his constant Tutor Barabbas, undertook a new Translation of the Bible, according to the Original.

This

This though in it self a very laudable and pious Enter-

prife, and pretended also to be most necessarily done, because of divers and dangerous Corruptions wherewith the Greek Translation was found to be incumbred; yet because it was preferred in an Age which was ftrongly addicted to the Septuagint, it would not be taken at the Father's hands: Therefore all men cri'd out upon S. Hierom, satisfying themfelves with this. That the Greek Translation was delivered by the peculiar entercourse and inspiration of God, and therefore ought not to be so desperately handled by a Man; That the Wisdom of the Church had thus long received it with an irrefiftible devotion; and why therefore should it now be called in question? or what hope could there be of a better? and therefore what need of another Translation? This we are fure of, because it may be discovered by the Father's own Complaint against the men of his Time. See the Prologue to his Hebrew Tradition upon Genefis: Neane verd ad Trad. Heb. 70 Interpretum, ut invidi latrant, errores arguimus, nec nostrum laborem illorum reprehensionem putamus. See also his Apology against Ruffinus, chap. 7,8. And it very well appeareth by the words of Austin in his Epistle to this Hierom, where he declareth himself to be very much against his new Translation. See the 43. Chap. of his 18. Book De Civitate Dei: Quamvis non defuerit temporibus nostris Presbyter Hieronymus. &c. In his 8. Epiftle he goeth about to controll the Father by this Dilemma: Those things (saith he) which were Translated by the Septuagint, Aut obscura funt, aut manifesta: si obscura sunt, te quoque in eis falli potuisse non immerito creditur; fi autem manifesta, superfluum est te voluisse explanare quod illos latere non potuit : Either they were easie, or hard to be understood: if easie to what purpose then should you explain that which they could not be ignorant of? if they were hard to be understood, what hopes can there be * Hiero.præf. that you should not be deceived as well as they? But the Fain Paralipo. 1. ther here disputeth ex falso supposito, framing his Argument Epist. 107. ad as if the Translation of the Septuagint had escaped till that

time without the contraction of any Error or Corruption,

which if it had been, * S. Hierom confesseth himself to be in

all

Hiero.proce. in Gen.p.451. tom.3.

Aug.epift.8. fol. 32.tom.2.

Chromatium episc. p. 343. tom. I.

all the fault, in his Epistle to Chromatius, which is the Preface in Lib. Paralipom. Si Septuaginta Interpretum pura, & ut ab is in Gracum versa est, editio permaneret, superflue me, Chromati, Episcoporum Sanctissime atque doctissime, impelleres ut Hebraa volumina Latino sermone transferrem; quod enim semel aures bominum occupaverat & nascentis Ecclesia roboraverat fidem, justum erat etiam nostro filentio comprobari, &c.

Nevertheless, by this it is perceivable how unwilling S. Austin was that there should be a new Translation: and though afterwards, upon better advice, he was contented to see it, Ideo autem desidero interpretationem tuam de Septuaginta, e.c. Epift. 19. fol. 18. A.ib. yet he would never yield to this, that it should be read in Churches, and he giveth the reason, Propterea me nolle tuam ex Hebrao interpretationem in Ecclesiis legi, nè contra Septuagints Autoritatem tanquam novum aliquid proferentes magno Scandalo perturbemus plebes Christi, quarum aures & corda illam interpretationem audire consueverunt, qua etiam ab Apostolis approbata est: Lest it being taken as some new thing introduced against the Authority of the Septuagint, much scandal should be given to the People of God, whose hearts and ears have been all this while accustomed to that Translation, as a thing approved by the very Apostles themselves. And S. Austin speaketh this out of Quidam frasome experience; for he had already told S. Hierom, in his ter noster epi-10. Epistle, of a certain Bishop who had given way that scopus cum this new Latin Translation should be read in his Church, triffet in ecbut with very ill success; for when the People understood clesia cui that S. Hierom in the Prophecy of Jonab, had put it down prace &c Aug. Hederam, in stead of that which anciently, according to the Hieron. epist. Greek, had been Cucurbitam, there was a great Tumult rai- 10. fol. 10. a. fed among the Parishioners, insomuch that the Bishop was forced to ask Counsel of the Jews; who notwithstanding that they had answered, that the Original word might bear either of those Constructions, yet the People would not be contented till the Bishop had blotted out Hedera, and set down Cucurbita, according to that which was before.

And certainly, the New Translation took so ill abroad, that some one or other, to put by the Opinion of the Thing,

feigned

Eusebius se apud Afros episcopos, &c.

Scribit frater feigned an Epistle in the name of S. Hierom, where he maketh the Father to confess how ill he had done in Translating the Original Scripture into Latin; seeing that in the Apol. advers. Hebrew Text there was no truth at all: He also maketh Ruffin. lib. 2. him to fay, that this was a thing done in his younger days, p.248. tom. 2. and by the infligation of the Fews. And this Epiftle was found among the African Bishops by Eusebius, by whose

means it was conveyed to S. Hierom.

These things are acknowledged by S. Hierom himself in his Apology against Ruffinus; where also he saith, Ergo ille qui epistolam sub nomine meo panitentia finxerat, quod male Hebrea volumina transtulissem, objicere dicitur me in Septuaginta condemnationem Scripturas Sanctas interpretatum, ut five falfa funt, five vera que transtuli, in crimine maneam, dum aut in novo opere fatear me erraffe, aut recens Editio veteris condemnatio fit. This was the general voice against the new Tranflation; and S. Hierom liked it the worfe, because it was taken up against him by his great Adversary Ruffinus in his Ruffin.in Hie- fecond Invective, Septuaginta duorum virorum per Cellulas interpretantium, unam & Consonam vocem dubitandum non est Spiritus Sancti infiratione prolatam, & majoris id debere effe autoritatis quam id quod ab uno boc, sibi Barrabba affirante. translatum eft: 'Tis no doubt (faith he) but that one concording voice of the feventy Seniors in their Cells was uttered by divine inspiration, and therefore I hope is to be preferred before the Translation of one man, who had no other instruction but from his Tutor Barrabbas.

rom. p. 181. col, t,tom 9.

> The new Translation succeeding so ill, S. Hierom had this to do, to give fatisfaction to the men of his time, and by all

means to be quit with his Antagonist.

Confidering therefore that the complaint of all men was unadvisedly grounded upon too great an estimation of the Septuagint, which every man urged to himself from the miraculous manner of the Interpretation, the Father conceived that this prevailing Opinion might receive some abatement by a comely and well-tempered disparagement of that wonder: therefore he gives out in one place, that this great found of the Cells was but a rumour of the Ordinary People, and

not contented to fay fo, elsewhere he is **bold** to call it a fable; hoping by this, that if he could but take off the Pcople from their opinion of the *Cells*, he might gain upon them for his own Translation.

The purpose of S. Hierom is this, though we grant it to be good, yet we cannot think but the Project was bad; and therefore the Father herein is altogether for saken by his great Friend St. Austin; who on the other side laboureth so much the more to set up the old Reputation of the Septuagint, which he hath not spared to do in the most prevailing ways, though he lived at the same time with S. Hierom, and was well acquainted with his Tenets, and loved any Opinion the better for being his. Austin therefore, in his eighth Epistle to S. Hierom, speaking of the Septuagint, thus he prosesses, and some effect, non audeoin aliquam partem certam ferre sententiam, niss quod eis praeminentem Autoritatem in hoe munere sine Controversia tribuendam existimo. &c.

In his Commentary on the 87. Pfalm, he faith, Their Authority is such, ut non immerito propter mirabilem consensum, divino Spiritu interpretati esse credantur, &c. And whereas S. Hierom had put off this passage of the Cells with a Nescio quo Anthore, as if the Authors of it had been assianted to shew themselves, Austin is not asraid to say, That those which reported this were multi, & non indigni side; many, and worthy to be believed: And if it be so (saith he) that the Translation was made by several Men, in several Cells, and yet no Man discorded either in sense or words, Quin buic autoritati (where he directly aimeth at S. Hierom) conserve aliquid, nedum preserve audeat? Who is he that shall dare, I will not say to preser any thing above, but to confer any thing unto the Authority of this Translation.

And because S. Hicrom hop'd it might follow as an absurdity, that if the Work had been performed in the same manner by several Men, and in several Places, it was to be thought not a Translation, but a Prophecy; S. Austin believeth it to be a very good Consequence, and affirmeth, that it was therefore said to be done Prophetically, because

they concorded forwonderfully. Qui Antoritate prophetica ex ipfa mirabili Confensione perbibentur. Queft. faper Jolue, lib.6. And forasimuch as S. Hierom had taken notice of divers differences between the Hebrew Text, and the Greek Translation, S. Auftin faith, That there is no reason why we should think otherwise of these, than we do of that harmonious

Manifeftum eft autem Interprepi waginta , in nonnullis se ali ter babere, eam tinguam no-

tationem illam discord which is found to be among the four Evangelists; qua diciur Se- for as there the Tame Spirit guided each Mans Pen to mean, and yet not write the fame; so here, the fame Inspiration which had formerly instructed the Original Writers, did now quam inveniunt also direct the Translators to fet down the very same things. in Hebras, qui but in a different way.

verunt, & qui interpretati funt finguli cofdem libros ; bujus item diftantia caufa fi quaratur, cur tanta Autoritas Interpretacionis Lux multis in tocis distet ab en veritate que in He-breis Codicibus inveniene, nibil occurrere probabitius existimo quam illos Lux, eo spiritu interpretatos, que de illa qua interpresabanear dilla fuerant, quell ea ipfa corum mirabili confenfione frmatum eft. &c. Eigh & ipf nonnulla in eloquio natrando, & ab endem valuntate Dei, cujus illa dicta erat, & cui verba feruire debeant, non recedendo; nibil aliad demonftrare voluerunt, quam boc ipfum, quad nunc in Evangeliftarum 4. concordi quadam divertitate miramur. August. de Consens. Evangelist. Lib. 2. C. 66. fol. 107. Tom. 4.

> Therefore in whatfoever the Authority of S. Hierom could prevail against our Story, it may be overborn by that which hath been faid; most of all, by the ponderous Testimony of S. Augustine.

> We come now to confider of his Reasons, the later whereof bearing no notable force in it felf, may be paffed by; but

the former standeth thus.

That there could be no fuch miraculous Circumftance in the Translation, as this Passage of the Cells, because then Aristeas, who undertook a particular Narration of this whole Matter, would not have omitted this, if he had known it; and he could not chuse but know it, if it had been done, for he lived at the same time: and the Reason prevails yet further, because Fosephus, relating this History out of Arifean, maketh no mention of any such matter.

This Reason I was always afraid of: for besides that it is the stronger for being given by S. Hierom, it hath also

fuch

fuch a proper validity in it felf, that if we should not fairly

decline it, it would injure the probability of all.

But the inconvenience that may arise by this Reason we sufficiently avoid, if these three things can be brought to pass.

1. That the History of the Septuagint, which now goeth abroad under the Name of Aristeas, is not the intire Work of that Aristeas who lived in the days of Ptolomy.

2. That the true Aristeas had this passage of the Cells.

3. That 70-

sephus left it out, and the Reasons why.

For the first, which concerneth Aristeas, That he is to be taken for a spurious Author, we are already prevented by the learned Vives à Castro, Scaliger, Vostius, and others, who have all set down their Judgments against this Author, and those that have spoken most moderately, have said that which is the very truth indeed) That the Compiler of this Work was much later than the days of the Translation, and that the Story as now it is, was gathered together out of Josephus, Eusebius, Epiphanius, and some others, which are not now at all, or not yet extant.

But because the Credit of any Author, especially those that are Ancient, ought not to be disparaged upon a slight or frivolous ground, the Causes shall be let down which

have necessarily moved hereunto.

The principal Reason rendred by Vives and the rest, is, For that some things are cited by the Fathers out of Aristans, which are not to be found in the Story as now it stands: Instance is made in Epiphanius concerning the Cells, and in the Letters which pals d between Ptolomy and Eleazar the Priest, which are not delivered by the Fathers as they lie in the Story, but have a manifest variety, and such as cannot easily be reconciled. This Reason is good, and maketh much against the Compiler, who would be called by the Name of Aristans. But something shall be added out of our own Observations.

The Author of the present History saith, That Demetrius going along with the Seniors to the Isle Pharos, went over to the Island sallor divaxious this Sandous is the pieces, the Heptastadium and the Bridge, &c. But this passage is manifest-

ly taken out of Josephus, who though he undertake to set down the Story according to Aristess, yet he doth not sollow him ward modes, through the whole file of his Narration; but off times, and especially where he would be brief, he taketh his own ways of expression: Therefore when he cometh to tell how the Seniors were conducted by Demetrius from the City to the Isle, he delivereth it under the Circumstances of his own time, as if they had passed over the Heptastadium and the Bridge, because that indeed was the way in his days, and as he thought in the days of Aristess.

But if our Information be rightly given, we shall find this to be a notorious Anachronism; for at the days of the Translation Pharos was an Isle, and therefore they could

not pass over thither by Land.

Homer telleth, that in old time this Isle Pharos lay a whole day and a nights sail from Alexandria.

Thorop dress? dator Te marnquein phaquen rnus

Enflath Tagenc. eis delvar. p. 1500. Edit. Rom. 1550.

Throote, &c.

And the Archbishop of Thessalonica saith upon this Place, that this was so not the Hopeinic Hopeinic House, we want the sait the days of the Ancient Herces, but since that time it bath been turned into Earth by the River Nile. Such a property indeed the River hath, because it continually draweth much mud; as is observed by Aristotle, Eratosthenes, and many others: but that it should do it in this pro-

portion, it is altogether incredible.

For by the Judgment of the best and most skilful Mariners, a Ship under sail, having Wind and Tide, may ride as far in the space of one Hour, as shall answer 8000 Paces upon the Land, which multiplied into 24, make up 192000. Therefore the distance between the City and the Isle must have been 192 Miles; and so much earth must have been gathered together by the Attractions of Nile, since the time of the Trojan Wars. But concerning this, Aristides said well in his Description of Egypt, included the state of the Indiana while distance and said arixes. Homer, saith he, indeed writeth, that Pharos is as far from Alexandria as one can

go by sea in a day and a night: But saith Aristides, soi who in it was missions. I know not how I should believe him.

But while Pharos was an Isle, the true distance between it and the City, as it hath been usually and experimentally accounted, was about seven Furlongs; *** rm sulla, or nearer upon a Mile: This space was in after-times wrought into an Isthmus, by the bold Industry and Expences of Cleopatra, which from the measure of the distance was called

Heptastadium.

This is most confidently reported by Ammianus Marcellinus in Julian, 1.22. p.285. Hec eadem regina, Heptastadium, ficut vix credendà celeritate, ità magnitudine mirà construxit, ob Caufam notam & necestariam. Infula Pharos, &c. à civitatis litore mille passibus disparata, Rhodiorum erat obnoxia ve-Cligali, quod chm inde quidam nimium quantum petituri venif-Sent; famina callida semper in fraudes, solennium specie feriarum, iisdem publicanis secum ad suburbana perductis, opus jus-Serat irrequietis laboribus consummari, & septem diebus totidem Stadia, molibus jactis in Mare, solo propinquanti terra sunt vindicate. Quò cum vebiculo ingressa, errare ait Rhodios, Insularum, non Continentis portorium flagitantes, &c. that is, The same Cleopatra raised the Heptastadium, not more wonderful for its magnitude, than for the expedition of the business; and she did it for a reason very necessary, and well The Isle Pharos, which was about a Milé enough known. distant from the City, paid Tribute to the Rhodians, which being by them too intolerably exacted, the Politick Princess, always exquisitely able to deceive, upon a time withdraws the Publicans into the Suburbs, as if there had been fome great Holiday to be kept: In the mean time she had fet Men a work to cast mighty heaps into the Sea, which being followed with indetatigable pains, seven Furlongs of Sea were made into Earth within the space of seven days, and the City continued with the Isle. This done, the Queen rode over in her Chariot, and told the Publicans, that they were much deceived to come and require Impost for the Itle, for that was now become a Continent, &c. Whereas the Historian faith, the Isle was tributary to the Rhodians.

Rhodians. The Reader must not be ignorant that these people, by reason of their great experience in Navigation, were for a long time Lords over all the Seas, and in all Marine matters prescribed Rules to other Nations; infomuch, that the Imperial Law, in all Titles which concern the Sea, still goeth according to the Law of the Rhodes, unless it be where it is otherwise required by the unalterable Customs of particular Places. So faith Docimius in the Law. Τα ναυπερ πάντα, κροσα κτι Δαλασή κείνε), Poslo τέμνον) νόμο, κρ κατάτες Pedius Sirá(or) τόμες, δται απάλο νόμο έγανπερούο Tois To Podiav vousis evelone? . Oc.

Jus Græco-Rom. in Le. Naut. p.278.

And therefore it is, that when Endamon of Nicomedia made complaint to Antoninus, that in a Wreck upon the Goaft of Italy, he had been robb'd by the Publicans that inhabited the Cyclades, the Emperor returned this answer. End whit To rioque weel o o jobu Tis Sandons To vous Al Podf.

Digeft. De Leg Rhod. de act. 'Agiams.

or nervedor that is, I indeed am Lord of the Land; but as for the Sea, it must be judged by the Law of the Rhodes: Title 2. of the Digeft. cap. 9. This by the way; but by that of Ammianus Marcellinus we are certainly informed concerning the time when Pharos first began to be a Peninfula.

Therefore if Ariftens make mention of the Heptaftadium. he ought to live either in, or after the days of Cleopatra's

but the true Aristans was dead long before.

But Benjamin Bar-Jona is against us; for he reckoneth the making of this Isthmus among the Acts of Alexander the ישב בנה מס לח על הנמל של אלכסנ"דריצ

P. 111.

that is, And there (Alexander) raifed up a Bank at the Haven of Alexandria, the space of one whole mile mithin the Sea. But this cannot be; for then it shall never be pardon'd his Historians, Plutarch, Q. Curtius, and especially Arrian, who was testis oculatus, if striving in fome things to make him greater than he could be, they should neglect in other things to make him so great as he All that ever yet undertook the mention of this Mighty Prince, have not spared to fay as much as be believed; and do we think they would leave out that which ought to be? 'Twas enough for the renown of Alexander, which

which other Authors have faid concerning his Non Ultra Parte 1. Cliin the East; and yet the Arabick Geographer ascribeth also mat. 4. unto him the Pillars of Hercules in the West, and saith moreover. That by the help of his Mathematicians he digged up an Istomus, and joyned two Seas together: See this Author in his first Part of his fourth Clime.

That which is already recorded of this Mighty Conqueror, by Historians more commonly known, is as great a burden as Fame can bear; and yet I have feen two Greek unpublish'd Authors in the Baroccian Archives, that have Archiva Bagone beyond all that is yet extant, as if they would fet ra. Biblioth. down not how much Alexander could do, but how much Bod. 'twas possible for the Reader to believe; for so they have scrued up his Acts to a most prodigious and incredible

height, that nothing more can be expected from the Hifto-

ria Lombardica, or the most impudent Legend: and yet I find nothing at all faid of this Agger.

Fuffix hath faid much for Alexander out of Trees Ponepey, and much is fet down by Diodorus; to fay nothing of Zono Demetrins, printed at Venice in Vulgar Greek, and a French Author not extant, both which have written the Life of Alexander, and that they might lie by Authority, they have done it in Verfe; and yet mone of all these ever durst to say, that this was any of his Acts, to joyn Phanes to Alexandria; nay, Plutarch in his Life of this Alexander faith, that Pharos was an Isle in those days, and very well intimateth, that the Isthmus was congested in after times: Therefore if this would not be remembred, neither by those that knew all that Alexander did, nor yet by others who durst to write more than they knew, Bar-Jona is not to be regarded in this matter.

But Fofeph Scaliger troublethus further; for he faith that this Ithmus was raifed per Superiores Ptolomeos, by the former Ptolomys; and his Authority for this is out of Juline Celar, in the third Book of his Commentaries De Bello Civili, towards the later end of that Book, there Cafar faith thus.

Hac insula objecta Alexandria portum efficit : sed à superioribus regionibus in longitudinem passuum 900. in mare jactis molibus,

molibus, angusto itinere & ponte cum oppido conjungitur. At the first reading of these words, I marvelled how Scaliger could pick out the thing which is pretended, seeing that here is no intimation to that purpose; but upon a further inquiry, I found in the Critical Notes upon this Place, that Brodaus would have it read, A superioribus Regibus, and out of this varia lectio, Scaliger got his Superiores Ptolomaos.

Suppose we then, that the true way of reading should be according to Brodeus, yet how will Cefar be trufted for this, in whose judgment we all know that the Pailing up of an Isthmus would be too great a Work for a Woman, in comparison whereof, Casar's Ditches and Trenches could bear no reputation? Therefore it concern'd the Dictator to darken the Glory of Cleopatra, for fear that should eclipse his own: therefore the Exploit is obscurely sugged fled in terms of generality and ambiguity, that it was done A Superioribus Regibus, which whether it be to be understood of Ptolomy Lagus, and Philadelph, or of those which fucceeded, who can tell us? and if it be not, it maketh nothing against us. But why are we bound to read Regibus. feeing that in the most ancient and the correctest Copies we find it constantly written, A Superioribus Regionibus? and so it is to be referred to in longitudinem passium 900. à sup. Regim. &c. or otherwise it may follow the force of the Conjunction [fed,] which leadeth to another way of interpretation; and either of these ways seemeth fully to satishe the Author's meaning, and affordeth a Construction proper to the Place. So we fee, that these words of Cafar are not of force enough to overthrow the Testimony of Ammianus Marcellinus: therefore it holdeth still that Pharos remained an Isle till the days of Cleopatra, and we are fure that Aristens was dead long before; therefore for him to make mention of the Heptastadium, is an inexcusable Anachronism: and there needeth nothing more to prove the first thing which was required, That the Author of the present History of the Seventy, cannot be that Aristeas who was to live in the days of Ptolomy. Now we are to prove, That the true Aristens had this passage of the Cells: And this will

be easie to do, because Gedaliah in his Shalshelet Hakabbala (professing to set down this History of the Seventy Interpreters briefly out of Aristaa) toward the later end of his Abstract useth these words, בכל יום שאל מחם פחרו חדור במפרו (רכתוב באור במפרו in Shalshelet; every day the King asked them the Interpretation of Some hard sayings, and dark senences (which may be seen at large in this *Book) and they still gave him such an answer as was to the pur- *Of Aristaas pose, and well-pleasing in his sight; insomuch that the King mar- he meaneth. velled greatly, &c. After this (saith he) they were conducted to a certain Island יונועול בבריא ימיטו about a mile distant from Alexandria, אורי מורי לכרי אחד מוחס חדר אורי במיטו בריא ימיטו בר

and to each of them was appointed a several Conclave, &c.

We cannot imagine the Author to be so notoriously impudent, as to have cited this out of Aristan, if it had not

been there.

Therefore now if we give the reason why Josephus should leave it out, we have brought that to pass which was

required to be done.

Josephus having had good experience of the Heathen, not onely by his convertation with their Books, but also with themselves, made observation of that, whereof he himself afterward found cause to complain; that as they made little account of the Nation of the Jews, and their Religion, so they slighted their Antiquities, and misbelieved any thing that could be said or written for their Renown. Josephus being well aware of this, and desirous by all means that his Work might find Acceptation with the Gentiles, took diligent heed to make the disposition of his History of such a temper, as that nothing should be proposed so incredible, as not to bear some congruity with such things which had been known to be before, and were like to be hereafter.

Therefore when he cometh to the miraculous paffages of Holy Writ, he useth a fair way of diffimulation, still moderating the wonder of a Work, that he may bring it down to the Heathens Faith, and make it fit for ordinary belief.

F

The Reader shall willingly believe this, after experience

made in an Infrance or two.

When Josephus comes to tell of Ifraels departure out of Egypt, and how they passed through the midst of the Sea upon dry Land, he relateth the Story bona fide, but withal superaddeth thereunto a most unwarrantable Extenuation. His fear was, left the Gentiles would think much to believe, that the unruly waves of the Sea should not onely ftay, but also give back at the shaking of a Rod, and the And this would be the rather doubted of voice of a Man. by the Heathen, because notice had been already given unto them by Artapan, That howfoever the Heliopolites in Egypt. reported concerning this matter, not much otherwise than Moles himself had done; yet the Tradition of the Memphites Was, sureeper orme tov. Mariour the going, this autually THOMORETA, da Enpagatis Salasses of manibo megatione, that is. That Moses being well acquainted with the conditions of the Place, observed the Reflux of the Waters, and fo brought over his Troops by dry Land.

Therefore Josephus, that he might make this easie to be believed, maketh it equal to that which no body doubteth of; perswading the Reader, that this was all one with that passage of Alexander the Great, and his Company, through

the Pampbylian Sea.

*Αρχαιολοί. Λογ.β.χορ.ζ. Θαιμάσει ή μπάτις τὰ λόγε τὸ παρόδες, εἰ άρχαίοις ἀτθράποις, κỳ πονηρίας ἀπείροις, εὐφθη σωτηρίας ὁδός κỳ διὰ ઐαλάστις, εἴτε κηταὶ βύλησον એς, εἴτε κατ΄ αὐτόμαζον ὁ ὅποτε κỳ τοὲὶ τὸν ᾿Αλέξαιστρον τὸν Εασιλέα τῆς: Μακωθρίας χθὲς κỳ πρώμυ γροκόσον, ὑσεχώρησον τὸ Παμφύλιον πάλαγ 😅, κỳ ὁδόν ἄλλίω ἀκ ἔχεσι παρέος τίω δὶ ἀμτῦ καταλύσω τὸω Πεισών ἡγεμονίαν, τὰ Ֆεδ Δελή. σανίΘ, (96.

Whether (saith he) the thing were done by the Council of God, on that the Sea should do it of its own accord, no man ought so to wonder, as if it were a thing unheard of, that the Sea it self should make way for the men of those old and innocent times, when as but the other day, as it were, the Pamphylian Ocean gave may to Great Alexander King of Macedon; and his Followers: and when they had no other Road to pass by, the Waves them-

themselves mark'd them out a path, rather than any thing should hinder the design which God had purposed them unto; and that was to put a period to the Kingdom of Persia.

But let us see how these two Matters differ in their Moments, and how unlike the passing of Alexander is to that of

Ifrael.

Strabo can tell us the truth :

Thei Camaide d'en re x Senaver sera, d' ar 'Angente G Strabo 1.14. maenjage This seeleide, est d' op & Kaluag ransalver, omines) y p.666. & 607. דוש דופעיטעוני שבאמיוני בדילעו שותאפורים שופילטי כיוו דוש מוניםאם รูลิร ณี ขพายุเม่ณร วุบเทนเมิร์โน , อระ รีปี ผิสตาเชิง ซอรีร อัสซ์เลก, สภาม. Au. # mb ga gra gare coelegant, weioder exert accomples ber. TIN A ainand year) XT ras cullas. 6 St Antigarde eis zenticon surrord receir, i to whoor chilpson The town, well avervae To un un countre, i only the nuivar is volut for the Toones overica, where ouround Burli Courson: that is, About Phalelis there is a Streight of the Sea, where Alexander paffed over with bis Company : for the Hill Climax lying upon the Pamphylian Seas, leaveth a narrow Paffage upon the Shore, which at a low Ebb is fo dry, that it may be passed over on foot; but at the flowing of the Waters, it nfeth to be covered all over with the Waves. Now because the way of the Mountain is round about. and precipitate, Travellers, for the most part take this may by the Shore, if the Sea be calm; and it was Alexander's hap to come that way in the Winter Seafon, who committing most of his acis to Fortune, fet forward before the Waters were gone off, fo that be and his Followers were fain to made all day long in the Sea up to the middle, oc.

The Reader may here see whether Josephus have not destroyed the Miracle, by lessening it; and made it cease to be a Wonder, while he strives to make it fit to be believed.

The same Author, when he should tell us how the Sun stood still in Gibeon, and the Moon in the Valley of Ajalon, he talketh of a great Thunder and Lightning, and of strange Hail, which is something more too than what the Scripture saith: but to the purpose nothing is said, save onely, that the day was longer than it used to be;

F 2

కేగా γε αθε ες των διμέσαν αυξηθώναι πλέον, & с. 'Αςχαιολόχ. Λογ. ε.

Kep. a. pag. 123.

For the Days to lengthen, was an ordinary thing to those who lived between the Tropick of Cancer and the Artick Circle: and for the same Day to be longer than ever it had been, would not be so incredible to the Heathen, because they had already heard of one Night as big as three; for such a thing as this had hapned, when Jupiter begat Hercules of Alemena: and this was told them long before the time of Josephus, by their divine Orpheus, in his Argonauticks.

- Tre records it she more offer any alw 'Hears, Barked d' strepaile mirroser "Opper.

When Hercules was born (faith he)

Three days the Sun, leaving his wonted Light, Lay hid, and made of three, but one long Night.

Again, Fosephus when he is to fet down how the King Nabuchodonofor was changed into a Beast, he scarcely obtaineth of himself at first to call it any thing but a Dream; and afterwards, when he speaketh of it as of a thing done, he faith no more but this, That the King lived feven years xa T' senulas, privately; as if to dine and sup alone, had been to eat Graß like Oxen; and to be from the society of Men, had been all one with being turned into the condition of a Beast. Not that we believe that the King of Babel was transformed into a Brute, though the literal sense of the Text feem to lead us on to fuch a Metamorphofis, but that, to bear the mind of a Beast under the shape of a Man, was more than to keep ones Chamber, and to depart from ones own felf, argued somewhat, else than par innuity in to be private. And yet Josephus says no more; nay, he craves pardon for this, as if it had been too much to fay, that fuch a thing could be done in a Dream. 'Efration Sinoi un-Sels & Tos 34650, Oc. No man (faith he) I hope, will blame me

Dan.4.25.

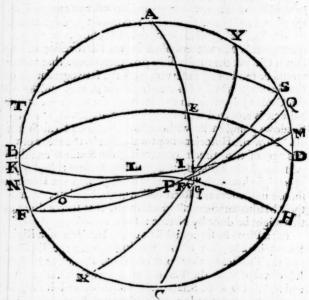
*Rexamble, further a thing could be done in a Dream. Election State unhop.i. no. i.a. I is in sign for. No man (faith he) I hope, will blame me
lib.io.cap.ii. for this; for I have fet these things down as I found them in
P-311. & 312. Ancient Writings: Shewing hereby, that his care was not
so much that things might appear done in themselves, as
that they were truly related by him.

If

If it be said that the Retrocession of the Sun and Shadow in the Dial of Ahaz was as great a wonder as any, and yet that it was fully and faithfully reported by Fosephus, the Reader shall have this satisfaction, That however the moment of this Miracle confifted in the Retrocession of the Sun it felf, yet the most visible part thereof, and that which would be most of all observed, was the Retrogradation of the Shadow, which obtained fo far above that which was the Cause of it, that in the Book of the Kings the whole Miracle is reported with no other fame than this, of the Shadows going back, without any mention of the Sun at all. Now the Historians hope was, that if the more obvious part of the Miracle concerning the Shadow could be perswaded, then that must necessarily follow: And Fosephus might know, that there was no cause why the Heathen should misbelieve the Retrocession of the Shadow, because their Mathematicians could tell them, that such a thing as this might be done by Nature: For,

Let a Plane be set equidistant to the Horizon of a Right Sphere in any part of the Earth, between the Equator and the Tropicks; the Point of whose Verticity, let it be less elevated than the Parallel of the Sun's Declination; and let the Plane be Sciaterically prepar'd, and it shall be necessary for the Shadow of the Sun to go back, according

to the Rules of that Art, &c.



Let ABCD be the Horizon, AEC the Meridian, B the East Point, and D the West. Let BED be the Equator, cutting the Meridian in E. Let FGH be for the North Parallel of the Sun, cutting the Meridian in G. Let the Semith of the Place, supposed to be between the Equator and the said Parallel, be the Point I, by which draw a Vertical Circle KLIM, touching the Parallel FGH in L; and another, NOPIQ, cutting the same Parallel FGH in the Point O, between L the Point of Contingency, and F the Point where the Sun shall begin to rise when he entreth into the Parallel FGH; and again in the Point P, between L the said Point of Contingency, and the Point G in the Meridian: and draw yet another Vertical FRIS, by F the Point of the Sun's rising, and therefore cutting the Parallel FGH in R, between the Points P and G.

Now because the Sun being in any Great Circle of the Sphere, the Shadow of any Style erected upon a Plane, at Right Angles, is necessarily projected upon the Common

Section of the Plane of the Circle and the Style.

Therefore the Sun being in the Vertical Circle FRIS. and in the Point of his Rifing F, the shadow of a Style perpendicularly erected upon the Horizon of fuch a Place. whose Semith Point shall be in I, cannot recede from the Plane of that Vertical FRIS, but shall cut the Western Semicircle of the Horizon in S, at the same Place where the Parallel T S, opposite to the Parallel of the Sun, cutteth the Horizon; so that the distance of the Shadow in the Horizon, from the Meridian Southward, shall be the Arch. A S. Again, the Sun being elevated above the Horizon, and placed in O, cometh to the Vertical NOPIO, and then the Shadow of the faid Style shall cut the Horizon in Os and the distance from the Meridian will be the Arch A O greater than AS; But when the Sun shall come to L, the Point of Contingency, and so be in the Vertical K L I.M. then the Shadow of the Style shall cut the Horizon in M. and the distance of the Shadow from the Meridian will be the Arch AM, greater than AO, and the greatest which the Shadow can have that day.

Therefore from the time of the Sun's being in F the Point of his Rifing, till he came to L the Point of Contingency, the Shadow of the Style went still forward from

S by O to M.

Afterwards the Sun moving from L to P, shall be again in the Vertical N O P I Q, and the Shadow of the Style shall again cut the Horizon in Q; and the distance of the Shadow from the Meridian shall again be the Arch A Q, as before when the Sun was in the Point O. Therefore the Shadow is gone back in the Horizon from the Point M to Q nearer to the Meridian. Again, the Sun moving from P to R, shall be again in the Vertical F R I S; and the Shadow of the Style shall cut the Horizon in S, and the distance thereof from the Meridian shall be the Arch A S, as before when the Sun was in F, the Point of his Rising.

There-

Therefore the Shadow is gone back also from M by Q to S. Therefore in any part of the Torrid Zone, where the Elevation of the Pole is less than the Declination of the Sun, the Shadow of a Style perpendicularly erected upon a Plane, may have a natural visible Retrocession, which was required to be done.

But Peter Novius, however he acknowledgeth that the Retrogradation of the Shadow is according to Nature in the Case proposed; yet in the matter of Hezekiah, he understandeth it to be miraculous; and he maketh the Miracle to consist in this, That it was not done as the Proposition requireth, within, but without the Tropicks, between that of Cancer and the Artick Circle,; for in such a Positi-

on of Sphere the Dial of Ahaz was placed.

But Learned Clavius (whose way of demonstration we follow) maketh it plainly to appear, that the same thing may be done as well in the one Place as the other; And it must needs be so; for in our own Elevation here at Oxford (which lieth in the same Position of Sphere, though not under the same Latitude with theirs at Ferusalem) a Plane may be fitted for such a Polar Altitude as shall be less than twenty three Degrees and an half; and then it will have the same site in respect of the Sun, as if it were placed between the Tropicks: and so the Retrocession of the Shadow must be natural, as before.

Therefore it must be said against Peter Novius, that the Miracle was not in the going back of the Shadow onely, but the Sun; for so it is set down by Isaiab the Prophet.

And whereas it was set down in the beginning, that the most visible part of the Miracle was the Retrocellion of the Shadow; that shall here be proved, because to the strength of our Observation it is required that this should be.

The most received Opinion concerning the Degree in the Dial of Abaz, is, That they should be meant of Hours; so indeed the Targum rendreth wand at the first view it seemeth most reasonable. According to this, the Sun went backwards ten hours; therefore he had gone forwards 150 Degrees of the Equinoctial Line (for he is to go every

hour

hour fifteen) therefore also he had yet to go 30 Degrees, which is the Complement of 180, the Semicircle of the

The time then of the Miracle was within two hours of Night; and the Retrocession of the Sun it self was as visible as that of the Shadow; for he had gone back above

three parts of the Hemisphere.

But this could not be: For the Prophet ask'd the King whether he would have the Sun go ten Degrees forward, or ten Degrees backward: But if Degrees be taken for Hours, would he ask him whether he would have the Sun go ten Hours forward, when there was but two to go? For the Sun was then Occidental, 60 Degrees past the Meridian, and within two Hours was to leave that Horizon: So that if the King had required, that the Shadow should have gone ten Degrees forward, the Prophet must have gone back from his word; for that which was promised, was more then could be done.

Therefore it seemeth, that the Degrees in the Dial of Abaz are to be understood of those in Heaven, where they are most properly and primarily so called. Therefore the Sun, together with the whole frame of the superior World, went so far backward in the Diurnal Motion, as made up the space of ten Degrees in the Equinoctial Line, which answered to two third parts of an Hour in the Dial of Abaz.

Therefore the Retrocession of the Shadow was much more visible than that of the Sun: For we all know that the space which the Sun goeth in half an Hours time and a little more, is better noted in the Dial, than in the Heavens: For, by reason of the great distance of the Sun's Eccentrick from the Surface of the Earth, the Angle of Vision is so Acute, that it cannot transfer a perceivable species of so rapt a Motion. And as it cannot be perceived in the going, so neither would it easily be observed when it was gone: for an Arch of ten Degrees in so vast an Orb as that of the Sun, would never be distinguish'd by those that stand here below, unless it were Geometrically observed by a Quadrant or Astrolabe; the knowledge and practice

whereof I think, was not fo common in the Kingdom of Ifrael. Therefore though the main Condition of this Miracle was, That the Sun it self should go back; yet that which was most apparent, was the Retrocession of the Shadow: And because Fosephus knew, that this would be accepted among the Gentiles, as a matter not without Nature's compass, he ventured, upon this encouragement, to fet down the whole Wonder: For it was not his defire purposely to smother any thing that was Miraculous; but onely fo to qualifie the Paradoxal part of things, that they might pass among the Heathen without scorn and derision: Therefore in all Places where there could be any pretence, he wieth no diffirmulation. So in the History of Balaam, he durft to fay, That a dumb Ass forbad the madness of the Prophet: 'Twas strange indeed that an As should fpeak; but why not an Ass, as well as an Ox? which had often hapned in the Roman State; and once above all the Livius lib. 35. rest Livy reporteth, That to the great terror of the Conful Dominius, an Ox uttered these words, Roma cave tibi-

And thus Fosephus would have been content to do the rest, if there could have been the like reason; but being detirous to train up the Heathen by Probabilities to a good conceit of his Nation, and those things which were written of them, he must not lay too great a task upon their belief; and therefore still when his History leads him to the Narration of a strange thing, he always tempers the Discourse with a convenient mixture of Possibilities; and howfoever it fometimes endangers the main matter, yet we shall seldom find him reporting a Wonder sincerely; but having warily taken off that which could feem incredible, he propofeth the Action under fuch easie Circumstances as shall make it concord with Humane Reason, and Common Apprehension.

By this time the Reader may know the Reason why 70sephus, when he is to relate the History of the Seventy out of Ariften, willingly omitteth this Paffage of the Cells, because it was like to found very incredibly in the Heathens ears, that a Book should be so prodigiously translated; that

threefcore and twelve Jews should be thut up in to many Teveral Cells, and after to many days each man fould britte out the same Interpretation: the same not onely in the sense and notion; but the fame alfo for Order, and manner of Expression; and which was more, the very same Word for Word. Therefore he that readeth Josephus thall plainly Inounce vie perceive, that when he cometh to this Circumstance, he 'Aexandoy. leaveth it quite out, and in stead thereof faith no more but B. Kip. B. P. this, That the Seniors made spunratur theren, a most accurate 354. Translation ; and that they did it, is huloger & Bouhword & too.

In Ceventy and two days De no I and and I : 27

Nevertheles, the Compiler of that Arifles which is now extant, when he had brought the Story thus far on, confidering with himself, that this matter of the Cells was a remarkable Circumstance of the Translation, and strongly urged by Instin Martyr, he resolved with himself, that he would by no means leave it altogether untouch'd ; and yet because he could find no fach thing in Posephus, (whom he especially followed) he durk not let it down plainly and expresly; but instead of that which should have been, he leaveth the Reader thus in doubt ; O. Nimilar Trace our कथाय मार्डिंग्स्ड करोड़ दंवारहेड, नवांड वरं मिटिशवांड ; में और माँड कामकवार्वा אוים של אים שוב אלים של של של של של בי And these Words, howsoever they may bear a very natural 785. fense against the Miracle of the Cells, yet it would not much wrong their propriety, if they should be rendred in this manner; Illi vero fingula eodem modo Interpretabantur, apud Se conferendo (codices Hebraos cum suis versionibus) &c. And if this meaning of the Words might go free without contradiction, Arifteas also may be cited for the Cells, as A. Caftro hath laboured to bring it about: But this we feek not after, onely that there may feem to be some ambiguity; and the more, because Azarias the Idumean, who translated this Aristeas which is now extant into Hebren, when he cometh to this Passage, understandeth it in favour of the Cells, and hath given up his Interpretation accordingly: for in flead of those words of Arifeas, O. Si im Than P Ergsa, &c. he hath left us as followeth.

וחנה המה חתאורי חיל ושמרו ארת חסוד והנה כי כר אים מחס לברו היח מעתיק כל חלק ממנה ואחר בי אים מחס לברו היח מעתיק כל חלק ממנה ואחר כן היו מכיונים כל החעתקות וחדו והנוסח היוחר באות ומקיבל אר ספר על יד באות ומקיבל אר חכל הוא לבדו יובני אר ספר על יד בי האיש חלוח דימיםריאר בי modum bunc observarit, utique unusquisque ex eis seorsim, transtulit singulas ciusam (sc.legis) partes, deimeps contu-

lerunt inter fe omnes translationes, &c.

By all this we come to know the Place where, and the Manner how, the Holy Scriptures were translated by the Seventy Seniors: That the Performance hereof was a matter of Wonder and Admiration; for they were all separated at the doing of it, and yet all concorded when it was done: That we are directed to believe this by the most warrantable Testimonies of the Ancients: That it is agreed upon by the Latins, Greeks, Hebrews, and Arabians: That besides this Authority, there is good Reason for it: That there is no Authority or Reason against it, but that of S. Hierom's; and that this is brought to a Nullity.

conforced of our subbrane can fine regionism). To the construction of the World region of the continuous contraction of the case of the ca

II . Mails and confirmed adoption of their branches

Blister See Stanfactor of the West and

the forement of family and a research

berned to bine it about: Detrinks we to lame

cos and or refer as its a contaction of the more assessed and the formal and the

A

DISCOURSE

Declaring what Time the

Nicene Creed

Began to be Sung in the

CHURCH

BY

FOHN GREGORIE,

Master of Arts of Christ-Church in Oxon.



LONDON,

Printed by A. Clark for T. Williams, and are to be fold at the Bible in Little Britain. 1671.

edramii telerginda V.

Prince be Single

HORUH

FOHN GREGORIE

Maker of Ares of chefferhard in Dan

EON DON

Princed by A. Clark for T. Williams, and are to be fold at the walk in Englishment with the second

A

DISCOURSE

Declaring what Time the

Nicene Creed

Began to be Sung in the

CHURCH

QUEST.

What Time the Nicene Creed began to be Sung in the Church?



Efore any thing can be directly said to this, we must first look a little aside upon the Beginnings and Improvements of Church-Musick:
In the recollection whereof, not to go so far back as David's Chief Musicians, or the Father

of them that play upon the Harp and Organ, it is certain, that the Jews had a fet solemn Way of Musical Service; but how to be compar'd unto, or drawn up to any correspondency with our Ways, I know there is one hath undertaken, but doubt (and more than so too) whether any Man is able to perform.

As the matter stands within the Compass of Ecclesiatical Time, properly so called, the Apostolical it self was not without

without such a proportion of that Ceremony as the Infancy and Cradle of the Church could afford; Carmen Christo quafi Deo canere folitos, &e. That they were wont to fing an Hymn to Christ at their Congregations, it seemeth by the Junior Pliny to Trajan: But their Musick about that time was non clamans, sed amans; it had more of the Devotion than the Voice: fent up with heart enough; but for the Harmony, much after the rate of their other Accommodations; from the simplicity whereof, as unequal Time took off. fo it added to the grace and glory of it. The Church-Mufick had these degrees to rise by: The first and rade Performance was done Plano Cantu, by Plain Song, as the Plaims are most ordinarily read in Cathedrals, or, at the best, but as they use to be sung in Parochial Churches, where though fometimes the noise may seem to pretend to a dash and sprinkling of Art, 'tis most commonly (and 'tis well if it be no worse) but all in the same Time and Tune. From Plain Song they got up to Discant; and first of all to Contrapuncium simplex, a simple kind of Counterpoint, and then Mulick was in Parts; they fung not all the fame Tune. but by way of Consonancy; yet so as the Musick answered Note for Note: as if there flood a Minim or Sembrief in the upper part, there flood another against it in the lower and inner parts: so that this Musick needed no Bars.

To this the rare, but intemperate Invention of the Maflers hath added the Contrapunctum figuratum, confifting of Feuges, or maintaining of Points, alteration of the

Keys, &c.

But this last Accession came especially in with the Organ : of the Antiquity whereof, something also is to be said.

And here we must not think that the Organs in the Old Testament were any such things, as those which we call so now. We read it in Job, chap. 30. vers. 31. and my Organ into the voice of them that weep. The Syriack rendreth it, my Pfaltery, clean another Instrument of a Triangular form, as you may see by the Description of Mersenius. The Hebrew Word in Job is Hugab, which the Chaldee still turneth Abuba: Now Abub significant properly an Ear of Corn with the

Marin. Merfen. De Instrum Harm. lib.10.prop.

the Stalk or Straw: By Translation it fignifieth a Pipe made of fuch a Reed or Stalk, fiftula ex novarum frugum calamo confecta. The Word is Arabick too, and there it is pronounced Anbuba, from whence the Latin, Ambubaja, betray- Ambubajaing it felf by the found to be none of the Roman race. And rum Collegia, the Hebren Organ may be otherwise of Brass or Iron, as Hor. Maimon to that Place in Erchin of the Talmud, C. 2. 5. 3. And therefore Fabal taught no body to play upon any fuch Organs as ours. David's Organ was but a kind of Pipe, what kind foever it was.

Our Organs are of a later and another manner of Inven-

Naver in his Book De Oration. & Hor. Ganon faith, and faith it again, That the Use of Organs was not received in Thomas Aguinas his time. This Doctor was born in the year 1221. But our Author De Scriptiorib. &c. as Mantuan alfo, Balzus. attribute the bringing in of Organs to the Pope Vitalian. Then it must be about the Year 660. But to make short, The Organ is not of the Western, but the Eastern Institution. Aymon faith, That the first Organ they had in France was De Gest. made more Gracorum, by one cui nomen erat Georgius, Impe- Francor. 1. 4. rante Ludovico Pio, ejufque fumptibus. Lemes the Godly began C.113. his Reign in the Year 813. Mich. Glycas and Conft. Manaffes yield the Invention to Theophilus his time, a Greek Emperor of the Year 830. but Marianus Scotus, Martin Polonus, Platina, the Annals of France, Aventine, and the Pontifical it felf, all agree, That the first Organ that ever was seen in the West, was lent over into France to King Pipin, from the Greek Emperor Constantinus Copronymus, about the Year 766. Res ad- Annales Bohuc Germanis & Gallis incognita (faith Aventine) Instrumentum jorum, 1.3. Musicæ maximum, Organum appellant, cicutis ex albo plumbo f. 300. compactum est, simul & follibus inflatur, & manuum pedimque digitis pulsatur, &c. And so we have the Antiquity of Organs in the West: But in the East they cannot be less ancient than the Nicene Council it self, as appeareth by the Emperor Julian's Epigram upon the Instrument.

'Eis 'Oppayor Amoilu bein &c.

Martin. Morentinus in Præfat, ad Milopogon. ubi de vita & Script Juli-

Zonar. Tem.

perator.p.127.

3. Annal. in

Quam cerno alterius natura eft fiftula, nempe Altera produxit fortasse hac anea tellus; Horrendum stridet, nec nostris illa movetur Flatibus, & millis taurino è carcere ventus Subtus agit leves calamos, pérque ima vagatur; Mox aliquis velox digitis insignis & arte Aditat, concordes calamis pulsatque tabellas, Aft ille subito exiliunt, & Carmina miscent.

And now it may be thought that the Antiquity of the Organ is brought far enough back. 'Tis true, for the Inftrument; but for the Church use, I am in doubt. Zonaras telleth us of an Organ set up by one of the Greek Emperors. on yours amerra apparedia, all of pure gold; But what? Michaele Imets normor orra The Bankeias, entantir de entoisila tois it efrare not to put the Church in Tune, but to cast a glory upon the Court, and draw Foreign Admiration upon the Em-

peror.

I had occasion to shew an Armenian Priest the Chappel here, and perceiving him to cast his Eye upon the Organ, I asked. Whether there were any fuch fight to be feen in their Churches? He answered, No such matter; neither did he know, till it was told him, what to call them: and yet this man had lived fourteen years under two Patriarchs, Constan-

tinople and Alexandria.

But more than this: In the Greek Liturgies I meet with Musick enough, and more indeed than I can tell what to fay to; but not so much as the mention of an Organ in all their Books. The old Greek-Latin Gloss setteth down Opparaeis, Organarius: but that will make nothing to the matter; an Organist there must be, where the Instrument it felf was: but whether that were in the Church, or onely in the Emperors Courts, is the doubt. And for the present time, it is as good as taken for granted, that there is not an Organ to be feen in any Church of the Eastern World.

Bruschins de Monaster. German. fol. 107.

In the West indeed the Greek Example is very magnificently out-done: Bruschius reporteth of an Organ set up in a Minster of Germany, by the Abbat of the Convent there, cujus

cnius maxima & medioxima fifula habutrit in longitudine pedes 28, in circumferentia fithamas 4; the Diapason whereof was 28 Foot in length, and the Compass about proportionable: We have never an Organ hereabouts of that pitch.

But how anciently fuch things have been done, even in Ecclesia nothis part of the World, is hard to judge. The Words of ftra non affu-Thomas Aquinas imply no less, than that there was no Ec- mit instruclefiaftical use of Organs in his time: however it was not ea, ficut Cilong after, before they got into the Church; for Durand tharas & maketh mention of them, as of things received before his Pfalteria in time. Rational. lib.4.cap.34. lib.5.cap.2. His time was about divinas laudes 1280. Oc. 1

5. Note one thing more, That the most ancient and ori- 22. Qu. 91. ginal Form of Christian Liturgy, is the Order of Baptism. Art. 2. Ir must be so in reason: And from thence the main Parts of all Common Prayers are translated; the Creeds especially : for those, and the Pater nofter, were the first Rudiments of the Catechameni, and gave beginning to all Divine

Service.

And if a Case should lie against the Athanasian, I hold the ground to be good from hence, that it was not properly put into the Liturgy, because it was not yet received into

any Order of Baptism.

The Creed in use, before the Fathers met at Nice, must needs be that which is called Apostolical; for they had no other: But fince the Council, the Nicene Form was generally received into all Orders of Baptism in the other Church, as the Greek, Syriack, Ethiopick, Armenian, and Coptick Orders: But the Rubrick in all is as in the Syriack, Haiden amar; not, Then the Priest shall sing; but, Tum dicit Sacerdos, Credo in unum Deum, &c. In the Latin Church indeed, sometimes the Symbolum Constantinopolitanum was repeated, but most commonly the Nicene: And all the Roman Tradition fastneth the Institution thereof upon the times of Pope Mark, which was about the Year 366, and immediately succeeding upon the Council it self. And for the manner of Recitation, Berno faith, Ille enim ob Arrianorum Harefin Symbolum Nicenum in Miffa decantari H 2

nè videatur Judaizare 2a.

ordinavit,

ordinavis, e. Another faith, That he ordained it should be done Alta voce : And the fame Father faith, That by a Canon of the third Council of Toledo, if was ordered concerning the Creed. That it should be passim clara voce decantatum.

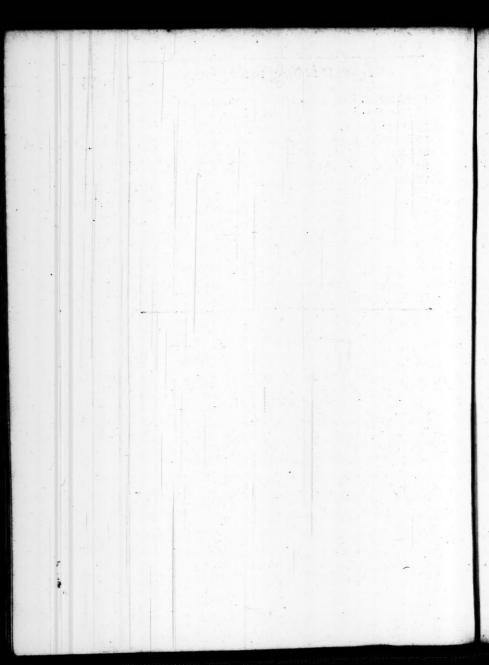
fecundum formam Ecclefiarum Orientalium.

Now out of all this to trame an Answer to the Question. By all the Orders of Baptism, the Catechumenus was first to make his Abrenunciation, to renounce the Devil and all his Works: And this he did with his face turned towards the West. That done, he was to turn himself towards the East, and make profession of his Faith, in the Words of the Nicene Form (fince the Council.) But which is principally to be noted (as to this business) all this was to be done Alta wore. The Church, as it received the Form from the Order of Baptism, so it retained the Posture of Conversion (towards the East) and Manner of Pronunciation.

So much therefore is certain, That the Nicene Creed (or what Form foever) was always recited in a different Tone, a louder Voice at the least: but because the Canon maketh mention of Decantari, and that this was to be done fecundum formam Ecclefiarum Orientalium, two things will be granted upon this: One is, That there was a kind of Modulation in the Pronouncing of the Creed: Another is, That this was not Roman in the Original, but from Eastern Example. The Sum of both is, That either the Words Dici and Decantari must be confounded; or that, during the good simplicity of Time, the Pronunciation was made by Dici, onely with the difference of Alta voce; but afterwards graced with a measure of Harmony: yet such an one, as cannot be compared higher, than to the matter of Plain Song; for I am deceived, if the Eastern Musick ever improved further. Antiphones I know they had, and upon what Seraphical occasion, if Sozomen deliver it rightly: but this came to no more than our Alternation, at the most; ordinary finging of the Pfalms, by way of Responds, but all in the same Time and Tune, and without any Difcant at all.

Therefore to fay all at once: The Singing of the Nicene Creed Creed, as now it is, with all the Ornaments and Figurations of Harmony, is but a yesterdays business, and contemporaty to the Organ: but however the same Creed hath been most certainly sung according to the Improvements of Time, and at the least in Plano Cantu, in a Plain Song fashion, ever since the date of the Council it self, and for the Reason given out of the Order of Baptism.

FINIS.



A

SERMON

UPON THE

Resurrection,

From I CORINTH. XV. XX.

BY

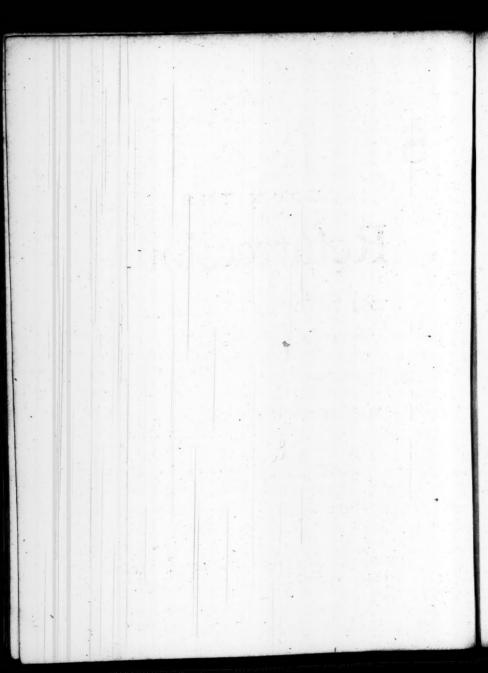
FOHN GREGORIE,

Master of Arts of Christ-Church in Oxon.



LONDON,

Printed by A. Clark for T. Williams, and are to be fold at the Bible in Little Britain. 1671.



A

is nega memper

SERMON

UPON THE

Resurrection.

I COR. XV. 20.

But now is Christ rifen from the dead, and become the first fruits of them that sleep,



He Perfection of God is, that he can have no Hope; the Perfection of Man is, that he can attain unto the End of his Hope. If in this life onely we had hope, we were of all men most miserable. The very Heathen themselves, though

in other things run cross, yet all concenter'd in this Faith. Divine Plato believed and taught, That there should be a manifection or Regeneration of things in the Revolution of Time. The Egyptian Sages determined the space to be a Period of 30000 years: therefore in their Hieroglyphick, or Holy Writings, the Character of the Soul was a Pyramia. The Correspondency is, That as a Pyramia (if it be turned

about upon its Axis, the Axis continuing still the same) is Geometrically transformed into a new solid Cone; so Mortality having gone its Round, as it were, in this Circle of Time, upon the immovable Center of the Soul, shall become a new Body, and unite again. It is the Reason why the Sepulchres of their Kings were set up in a Pyramidal form, as they are seen to be at this day.

Those that understand not the Mysterious and Mathematical part, (which I could speak no plainer) may receive the sense and meaning, That even these unlikely Men plowed in

Hope.

But we need not instance Men; the very unreasonable part of the Creation, even the Creature it less, now subject to vanity; travelleth under the pain of this Hope, and by a certain broagegobala, or Listing up of the Head, as S. Paul expresses it, earnessly expecteth, as by an eager and understanding considence, to be delivered into the glorious liber-

ty of the Sons of God-c

And yet, I fear me, we preach but to Corinthians still; and that, if the Company were divided, as at the Council where S. Paul pleaded his Cause, I doubt me the most part would be Sadduces, and might be called in question for not having Hope of the Resurrection of the Dead. We pretend indeed, as if we had no continuing City; but, that we look for one to come. But when I fee that our inward Thoughts are, that our Houses shall continue, and our Dwelling-places to all Generations; when I fee that this their way is, I am ready to think, the wife man dieth as the fool; and to compare Man being in honour, unto the Beafts that perish. When I see the incomprehensible patience of God, still drawing us, as he did Ephraim, with the Cords of a Man, with the Bonds (in the Hebrew 'tis Denfis funiculis amoris, with the Thick bonds) of Love: And the infinite security of the People on the other side, drawing Iniquity with Cords of Vanity, and Sin as it were with a Cart-rope; I dare not go about to confider, what shall be the end of these Men.

We are all ready to with with Balaam, that we may

112. 5. 18.

die the Death of the Righteaus, and that our last End may be like His: but when I see mentione, as if they never thought to die; and die, as if they never thought to live again: when I see, that instead of Shining Lights, they go out like Smuffs, in the midst of a crooked and perverse Generation; ready to say to their departing Souls, as that great Unbeliever, Animala blandula, vagula, &c. I seem to be so far from giving an account of the Hope that is in me, that, in contradiction of King Agrippa's words to S. Paul, I am almost perswaded not to be a Christian.

The greatest Argument in our own Opinion, that we are not in indep with exercis, such as have no Hope; it wis no suppose as here to be here taught of his Ways, &c. But this Word of his hath too truly proved a Mirror, wherein we daily come to behold our selves; but with no greater Impression, than we do our Natural Faces; we go away, and strait forget what manner of Men we were.

But thou believest, thou saist, that this Body of thine shall rise again. Thou dost well; the Devils also believe and tremble. But wilt thou know, O vain Man, that this Faith without Works is dead? The Tree is known by its Fruits. And can I think that thou, which all this while dost but cumber the ground, and bringest forth nothing but wild Grapes, dost

believe, that as the Tree falleth, fo it shall lie?

But let all this be a Transportation and Ecstasis; the best shall be supposed. That there is no man here, but knoweth in whom, and what he hath believed, and therefore cannot be thought to boggle at the great Article of the Resurrection. But thus much, I am sure, must be granted me, That we all put the day of our death far from us: For it is not possible, that they who remember their latter end, should thus sin. The mistrust however of Insidelity in the former, and the certain experience of our supineness in the later, moved me to rested upon you these two Common (but therefore the less noted) Considerations.

The first end of our Life, Death. bus

Cal Tool

2. The second is the end of our Hope, Resurrection.

And first, of the first Fruits expressed here. Secondly, of the whole Lump, implied in the Inserence, But now: But now is Christ risen, ere. And first, of the end of our Life: but which I mean to consider of, not under the discourageing Term of Death, but as it is here comfortably secured, under the Two and Adumbration of Steep.

Lib. de cauf.

Sleep and Death are of fo near a Kin, that Galen faith of them, that they are Brother and Sifter; answerable to that in Homer's Poetry, where they are both said to have one Mother, and to be begotten of the Night. Somnus Mortis Imago, is the old saying; that Sleep is the Letture of Death. And 'tis a Masterpiece, of which that of the Comadian may be affirmed, Qui utramvin relie novit, ambas noveris: He that hath been asleep, may know Death at first fight. Place in his Phedon is not contented to say they are alike; but, in a manner, the same; and, that Sleep is a very kind of Death.

When the Scripture speaks of Mens departure from hence, the usual Phrase is, not to say such an one died, but such an one steps with his Fathers: And the same Spirit speaketh to the Dead, but as one would do to those that are not yet stirring, Awake, awake, Sing ye that dwell in the dust.

We are all here but Strangers and Pilgrims; and our being here, we use to call but This, that is, No Life; but the Passage and Journey to another: While in called to day we travel on through the ways of this World; but the Night cometh, and no man can work at the approach of this Evening. We die, that is, we rest from our Labours.

When we go to take our Natural Rest, we enter into our Chambers, and shut the Doors. Such a Room as this is the Sepulchre. A Church-yard, in the expression of the Ancients, was but Konussiated, a Dormitory, or Sleeping-place. And in the 36. of Isaiab and the 20. verse, the Graw is no otherwise termed; where the People appointed to die, are bid to go but into their Chambers, and shut the Doors about them. And we need not fear to trust our selves; for he that liveth, and was dead, and is alive for evermore, bath the Keys of Hell and Death.

Having

Having entred our Chambers, and that the Door, the next thing we do, is, to commend our felves to God. So the Martyr Stephen, when he was to fall into that other Sleep, first faid his Prayers, Lord Fefu receive my Spirit.

This done, we put off our Clothes: So, Naked me came into this World, and Naked me shall go out, orc. The Raiment of a Man (faith a Learned Rabbin) is his Body . And had our Father Adam stood, we had needed no other. Those haft clothed me (faith boly Fob) with Skin and with Flesh : When therefore we die, we are faid in St. Peter's language. to put off this Tabernaele; as, in St. Paul, when we rife again to be clothed upon with our House from Heaven. O're night we put off this Weed of Mortality; but the Morning cometh, and we shall be covered again with our Skin. and put on Incorruption, our Better Clothes, as to go and fee God in this Flesh: The same Flesh we put off the night before; but with this difference, That this Foul Garment, which could not be kept Unspotted of the World, shall in the mean time be washed clean in the Blood of the Lamb.

Our Clothes put off, we lay our selves down, and take our reft? And to die, in the Prophet Haish's Phrase, is but Ifa. 43.17. 80: to lie down in our Beds. And raben the days shall be fulfilled, 57.1. faith Nathan to David and thou Galt fleap with thy Fathers : so indeed we read it, as we may; but the Original is, And thou halt lie down with thy Fathers, 2 Sam. 7.12. So Afa, the Kings Coffin is called a Bed, 2 Chron. 16. 14. and our. Fore-fathers, in their Sawe Tongue, fiyle a Burying-place legenroop, or place to lie down in; as in the Laws of:

King Camute, Numb. 3.

In the case of Natural Rest, itis not the whole Man, onely the Earthly part falleth afleen; the Soul is then most awake. The Bodies Night is the Souls Day. Our Better Part, faith Cardan, is never its own Mantill now, when exaltedunto a State of Separation (as it were) in the Body, it spendeth the time in Contemplations, free, and congenial to its own Extraction. So in the fleep of Death, tis not the totus Homo: The Body indeed is dead, because of fin; the Soul is then most alive. Here, as a Servant, it is still

required to the Exigencies of the Body; having no time of its own to spend, but what it can get by stealth, when the Master is gone to bed: But there, like its Redeemer, free among the Dead, and delivered from the Incumbrances of the Body, it beginners to be a Soul to it self, minding that which is above and looking with a more piercing eyeupon the Invisible things of God.

It is noted by the Naturalists, and we find it true in observation, That no noise awaketh Natural Sleep more suddenly, than an Humane Voice: Nay, though it be that Kapans, that dead and dangerous Sleep; as the Aphorism noteth it in Hippocrates. But especially the Experiment holdeth, if the voice calleth upon him in his own Name. But that we shall all be awaked out of this other Sleep, by the found of our Proper Names, is more than I can pretend to; though S. Peters call was, Tabitha furge; and our Saviour's to his Friend, Lazare veni foras, Lazarus come forth. To fay nothing of Epiphanius his Tradition, That when our Lord went down into Hell, and there found our Father Adam fast, he took him by the hand, and called him by his own Name, in the words of S. Paul, Surge Adam qui dormis (fo indeed fome Ancient Copies read it,) Arife Adam, thou that fleepest, and stand up from the dead, Christ taketh thee by the hand: But this I am fure of, that we shall all be awaked by a Voice, the Voice of an Archangel; and the word shall be, as some think, Surgite mortui, &c. Nor shall it be the Voice of a God, and not of a Man; it shall be an Humane Voice: for, by the Archangel, we are to mean the Son of Man. For the hour cometh, in which all they that are in the Graves (hall hear his voice, and shall come forth, 70h.5.28. Which why it should be strange of us, I know not; fince it is true of the Swallows, by a certain and confest Experience, that when the Winter cometh they lie down in the hollow of a Tree, and there falling afleep, quietly reforve into their first Principles; but at the Springs approach, they are not fo (though throughly) dead, but that they hear the fill noise of Returning Nature, and awaking out of their Mass, rife up every one to their life again. Eg.

Ego novi bominem, &o. I know a man (faith the Learned Prince of Concordia) who in his foundest Sleep could walk, talk, write, and dispatch any Business of the most required Vigilance. They feem to have had fome such conceit of Death, who hold it no absurdity to write Letters to their dead Friends; as the Emperor Theodofius to S. Chryfoftom, more than thirty Years after his decease : as if Death were a kind of live Sleep, fuch an one as that which Jupiter fent of an Errand, to awake Agamemnon. And may we not as properly say, that to be Dead, is to be Alive; as to say, to Die, is to be Born? And yet the Ancients (as if Corruption had been their Father, and the Worms their Mother) were wont to call the days of their Death Natalia; not Dying, but Birth-days. Mos inolevit fancta Ecclefia; It hath been the Custom in the Holy Church (faith Haymo) when a Saint of God departed this Life, to call it, not the day of his Death, but the day of his Nativity. That which we call Death's they call Life's Door. Seneca himself faid as much; Dies ifte, grem Tu tanquam Supremum reformidas, Eterni Natalis eft. As if all this were fo indeed, the Fews to this day flick not to call their Golgotha's, Batte Caim, the Houses or Places of the Living. At the least, they have an Effectual Life in them; for the Mummies are known to be most Sovereign and Magistral in Medicine; and the principal Ingredient of the Weapon-Salve, is the Moss of a dead Mans Skull; as the Recipe delivered by Paracelfus to Maximilian the Emperor.

Once more, and I leave this Parallel. Sleep, we know, is most natural to Animal Creatures, and for Men so necessary, that Aristotle saith, That the end of it in us, is, Bene Ratiocinari: And yet he himself is cited by Olympiodorus, to have known a Man who never slept in all his Life. And the strangeness hath been quitted by an Experience of later days. The Comparison holdeth in the Sleep of Death: 'tis Omnibus communis, common to all Men, as we use to say. And yet some Jens believe, that the last Age of Men shall be so long-liv'd as to prevent the Resurrection; But S. Paul himself hath promised, mirles with a populational.

that me shall not all die; some shall be changed. And therefore is no vain Article, which we so daily profess, That our Saviour shall come to judge both the Quick and the Dead. We are to say then of all those that are departed this Life, as the Jems of their Father Jacob, Noness moreous; or as our Saviour of Lazarus, and the Maid, Why would you your selves? they are not Dead, but Sleep. And when a friend leaveth this World, we are to bid him but Good-night, in sure and certain Hope to meet again in the

great Morning of the World.

But now, How long, bow long, Lord, Holy and True ? will forme fay; or, as thole in S. Peter, Where is the Promife of bis Coming? For, fince the Fathers fell afteep, all things continue to be as they were from the beginning of the Creation. But thefe Men have not the knowledge; and this is to be spoken to their frame. The Lord is not flack, as concerning his Promife: for Behold be cometh quickly; and his Reward is with bim. When we awake out of our natural Sleep, be the Night never fo long, to us it feemeth but a Moment. And the Night is no longer, in the Prophet David's account, Plat. 20. 5. For bis anger endureth but a moment: that is, weeping may endure for a Night, but joy cometh in the Morning. "Tis no otherwise in Death; for, when first we awake out of this Sleep, we shall think that we did but then lie down; and were it a thousand years, it would feem no more to us than it doth to God himself, but as one day.

It is observable, That the Holy Ghost, which accounteth Natural Death as a Sleep, yet calleth the Life of a Sinner by the Name of Death. To be truly Dead, is, to be Dead in Trespasses and Sins: And therefore S. Paul, not making mention of the Great Resurrection, bids his Corinthians awake to Righteonsness, and sin not; For, a Righteous man hath more hope in his Death, than a Sinner in his Life; and no man can be Dead to Nature, that is alive to God.

But, if to Die, be but to fall Asleep; we should put off this Garment of Flesh with as good a will, as we do our Clothes. And that we may sleep well in the Night, we should forbear sleeping in the Day; not idleing in the Market, as those in the Parable; nor sitting down in the seat of the seornful, but working out our salvation: for, the sleep of a

labouring man is sweet.

And that we may rest in these Beds in an undisturbed peace, we are to provide that no innate Furies, no Stings of Death, like gross and restless vapours, do arise from a guilty Conscience. Such a man will be scared with Dreams, and terrified with Visions, and be full of tossings to and fro,

until the dawning of the day. 70b.

And because to the conciliation of Rest and Sleep it is required that there be a moderate repletion, (for Paulus Egineta maketh this to be of the Desinition) we are by no means to go to bed, till first of all we have sate down to the Great Supper, till we have eaten of that Bread, and drank of that Cup, which shew the Lord's Death (but our Life) till he come; and are therefore not unsitly termed by the Fathers of the Nicene Council, ourseast ris adaptions, the Sacraments and Emblems of the Resurrection. This done, we may lay our selves down in peace, and take our rest; for the Lord will make us to dwell in safety. And, as the Disciples to our Saviour concerning Lazarus, if thus we sleep, we shall do well. Of the first Consideration thus much: Pass we now from Death to Life, from the end of our Days to the end of our Hope, Resurrection.

I Said that was twofold; first, of the First Fruits, then of the whole Lump. And first of the Resurrection of our Saviour; but which I am not here to make proof of, for it is taken for granted in the Text. But if any should be so foolish and slow of heart, as not to believe all that is written in the Prophets, the Heathen Tacitus will tell you one Article, in the 15. of his Annals, That he suffered under Pontius Pilate: and the Jew Josephus addeth the other, in the 18. of his Antiquities, That he rose again the third day from the dead.

That which most properly I am to make known to you is, upon what consideration our Saviour can be called The First; then, by what Analogy The First Fruits. The

K

Patriarch Enoch was Translated; and the Prophet Elias went up to Heaven in a Fiery Chariot: And the Affumption of Moles hath been disputed for by some, though it should seem, by the Contention betwixt the Arch-Angel and the Devilabout his Body, that there was no such matter. Howfoever, these all rather died not, than rose again. As for the Rifing of Samuel to which the Cunning Woman of Endor pretended, it was nothing less than a Resurrection; 'twas an Apparition: And Saul should have said to the Woman, as She to Him, Why bast thon deceived mes for this is not Samuel. Elisha indeed raised up the Shunamite's Son; and our Saviour raised up his Friend Lanurus, after he had been dead four days; And yet still, This was the first Reservection. The rest did not go before, as the Scripture feemeth to fay, but followed This. For, as he was a Lamb Slain, so was he a Lamb Rifen too, from the beginning of the World. The rest were Raised, He onely Rose from the Dead. Elista's dead Bones raised up another Man's; Our Saviour's dead Bones raised up themselves. They raised Others, by His Power; He, Himself, by his own.

To say therefore, there was any Resurrection before This, is to say, that Abraham was before Christ. The rest were all but second Brothers in the Resurrection: He only was Primogenitus Mortuorum, the first-begotten of the

Dead.

We have feen in what fense our Saviour is to be accounted the First: I am now to tell you, in what proportion he

standeth to the First Fruits.

But then I am to lead you back to the Old Law of the Omer or Sheaf, Levit. 23. 9. where the Children of Ifrael are commanded, That at the Reaping of their Harvest, no Bread, or Parched Corn, or Green Ears be eaten in their Dwellings, till a Sheaf of the First Fruits be offered, and waved before the Lord, together with a Lamb for a Burnt Offering. The Traditions here (and not unnecessarily) supply, that those who lived far from the Holy City, anight eat of the New Corn when Mid-day was past; for that

that it was prefumed, the Sanbedrim would fee the Sheaf offered up ere that time. Thus the Letter and Ceremony; which how well it is answered in the Truth and Substance, I shall briefly shew you.

The Typical Sheaf (as the Doctors deliver in the Tal- Codmenac. mud) was to be cut down in the Night: So was the True. He was cut down indeed in the Day time; but the Darkness was the greater: for the very Light of This Day was Darkness; and therefore, how great was that? A Darkness, that indeed might be felt: A Darkness over the face of the whole Earth: Such an one as in the Beginning was over the face of the Deep, before the Creator had faid, Let there be Light. And though the Scripture maketh mention but of Darkness till the Ninth hour; yet most certain it is, that That Day had another Darkness, about the Twelfth hour, of Natures own provision. For, by the Aftronomical Tables, the Moon was at that time almost totally Eclipsed: So truly were these First Fruits cut down

in the Night.

The Typical Sheaf thus reaped down, was carried into the Court-yard of the Sanctuary, threshed, parched, ground; then lifted up, and waved before the Lord: So was the True. The manner of the Jews Threshing was by the Treading of Oxen, and Wheels Indented with Iron Teeth. And did not many Bulls compass him about? And was not He bruised for our Transgressions? His Hands and his Feet were pierced, and all his Bones were out of joint: they had been broken too, but for the Prophecy. He was Parched: For, was not his Strength dried up as a Potsheard? Did not his Tongue cleave to the Roof of his Mouth? And was he not brought down to the Dust of Death? You may hear him fay all this himself, Pfal. 22. He was lifted up too: For, As Moses lifted up the Serpent in the Wilderness, so was the Son, &c. And he was waved too, (as some compare it) by an Earthquake, at the Resurrection. But instead of Waving, the Text translateth it, The Sheaf was Separated. So were these First Fruits; and the Desertion was fo great, that he cried out, His God, his God had

forfaken him. Lastly, there was an Extraordinary Lamb to be offered up, as due to the Sheaf. And if one should ask us, as once the Son did the Father, Behold the fire and the wood; but where is the Lamb for a Burnt-offering? he would be answered, that God would provide bimself a Lamb. Ecce Agnus Dei, Behold the Lamb of God. But that which most of all concerns is, the Condition of the First Fruits: That was, till these were offered up, no man of the Land of Israel might eat of his new Corn; 'twas yet profane and curfed, as the Ground that bare it: but the Sheaf once offered up, the whole Crop is intituled to the Confecration: For, if the First Fruits be holy, faith S. Paul, then so is also the whole Lump. This also is the case of the Resurre-Ction: For, if Christ, the First Fruits, be rifen, then they also that are his, the whole Lump, at his coming. The Harvest is the end of the World, and the end of our Life is the Seed-time: Church-yards are the Plats, which therefore the High-Dutch most properly term God's Acres, or Glebe-land, wherein the Dead are fown a Natural Body; but the Crop shall not be such, as wherewith the Mower filleth not his hand, or he that bindeth up the Sheafs his bosom. It shall be with the Fat of the Kidneys of Wheat, as Moses in the Song, Deut. 32. 14. The sown in Differnour, it rifeth again in Glory. And, the Reapers are the Angels, who shall gather and bind us up again myz Betfror bachaiim, into the bundle of Life, as in the I Sam. 25. 29. which Words therefore the Fews use to repeat in their Dirges, and inscribe upon their Tombs.

The First Fraits being risen, take any one of us any Grain of Corn in the whole Lump, and cast it into the Ground; if it die not, it abideth alone; but if it die, it bringeth forth much Fruit: For the Life of the Lump, like Corn in the Earth, is laid in the First Fruits in God. The Instance of the Corn is so pregnant, that the Greek Churches, in their Commemorations of the Dead, use to boil Wheat in Water, and set it before them, as a convincing Symbol of the Resurrection. And my Author is bold to say, man of the Dead to say the say of the Dead to s

that

that This is the Greater wonder of the two; that the Refurrection of the Corn is more prodigious than that of the Body. Strange indeed it is, that a Grain of Corn should not quicken, except it die: But much more strange, that out of one Grain, and one as good as dead, should spring forth such a numerous Increase. As for our Bodies, which are sown in Corruption, the Earth, when she shall give up her Dead, will render but, as the Talent hid in the Napkin, the same again, or one for another. But the Husbandman receiveth his own with Interest: Shall I say that this Grain hath gained him Ten Grains? Nay, in some Parts under the Line they reap the Profit of a Thousand for One.

In relation to the First Fruits, we are called by Saint Paul Zupovolos, Complantati, fuch are planted together with bim in Likeness of his Resurrection. Correspondently the Prophet Isaiah Saith, Our Bones shall flourish like an Herb. Now the Herbs and Plants, we know, however cut down, yet re-inforcing from the Root, spring up and rise again. We use vulgarly, but improperly, to call the uppermost of the Branches the Top of a Tree; but we are corrected by Aristotle, in his Bookes De Anima, ; where we are taught to call the Root, the Head; and the Top, the Feet. In the Reverse of this Comparison, the First Fruits are the Root, and the Head; we the Branches, or Members. And in the 26. of Isaiah, the Head acknowledgeth the whole departed Race of Mankind to be his Trunk or Dead Body. We read it, Thy dead men shall arise; with my dead body shall they arise. But the rest is put in by the Translators. The Original is, Thy dead men shall arise; they shall arise, my dead body. Seeing therefore that the Ax is not laid to the Root of the Tree, what though the Branches be lopt off by Death? there is fill Hope in the Tree, faith Holy Job. For, though the Stock thereof die in the ground, yet through the scent of Water 'twill bud, and bring forth Boughs like a Plant, which withereth over night, but being watered with the Dew of Heaven, springeth up afresh in the morning. And therefore in the same Prophecy

Prophecy of Haish, the Dew of dead men is likened to the Dew of Herbs; Ros tune, Ros Olerum. To this fay the Fews, in the Book Zobar, That, at the last day, a kind of Plastical Dew shall fall upon the Dead, and ingender with Luz, the little Bone spoken of before; and so out of this. all the rest of our Bones, and the whole Man shall spring forth. But we are not to give heed unto Jewish Fables; and therefore it shall not be here inquired, who shall be the Father of this Rain; or, Who should beget these Drops of Dew. Sure we are, that though touch'd by Death, we shrink up, like that Sensitive Plant; yet we shall soon quicken by his Influence, whose Head (in the Canticles) is filled with Dero, and his Locks as with the Drops of the Night. In Exprobration therefore unto Death and Mortality, we know whose use it was to bury their Dead in their Gardens, fowing their Bodies with as much Faith as their Fruits, and equally expecting the spring of Both. 'Tis for no other reason, that we our selves stick our Hearles with Flowers, and go forth to the Grave with Rofemary. Our Precedents were the Fews, whose ancient Custom it was, by the way as they went with their Corpfes, to pluck every one up the Grass, as who should say, they were not forry, as men without Hope; for their Brother was but fo cropt off and should spring up again in his due season.

But the Prophet Isaiab's Comparison of the Flourishing of our Bones like an Herb, is yet further made good by (as I think) one of the greatest Secrets yet known in Nature. A Learned Chymist, who spent much time in the Contemplation of Tinctures, and Impressions of Vegetals, to prove the Great Principle of Salt, made this Experiment. He took several Herbs and Plants, and calcined them to Ashes: he put up the Ashes into several Glasses, sealed Hermetically, and written upon with the several Names of the calcined Herbs. When he would shew the Experiment, he applied a soft slame to the Glasses, where forthwith he might perceive the self-same Herbs rising up by little and little out of the Ashes, every one in his proper form: and, the slame subtracted, they would return to their own Chaos again.

The

The Spectators, as the Chymift, beheld this with the greatest admiration; and, giving thanks to God, concluded from thence the Resurrection of the dead Body.

We may take an omen of our Rising again from the time of our Saviour's Resurrection. The First Fruits role in the Spring; and that's the time (so the Senatour Manilium) wherein the Phanix riseth out of her Ashes: And 'tis the time wherein the Egyptians celebrate their Annual Resurrection; for upon the 26. of March they commonly go to a place by Nile, where they see and touch the Bodies rising out of their Graves. It will seem strange, I confest; but it hath been seriously testified and believed. Howsoever, we shall take this but as a staff of Egypt, a broken Reed, or but such an one as Gehazi laid upon the dead Child: But the Master cometh shortly, and shall command the Breath to some from the four Winds, and breathe upon our Slain; and then these Bones shall live.

But I would not have this Doctrine too partially applied. Our Saviour indeed is faid to be the First Fruits of them that fleep in him. Those that fleep in him, are such which here awake and stand up from the Death of fin. For as there is a fecond Death, fo here is a first Resarrection. In the great Morning of the World the Dew shall fall down upon the dead in Christ, as that other Dew upon the Fleece of Gideon; and the rest of Mankind shall be dry, But another Dew shall fall upon the ungodly, a blasting Mildew; and then the rest of the ground shall be wet, and the Fleece only shall be dry. The wicked lie in the graves like sheep (faith the Pfalmiff) that are appointed to the flaughter; and The righteous shall have dominion over them in the morning. In the Field of the World, where our Saviour is the First Fruits, the Good are the Wheat, and the Bad are the Tares: which as they both are cut down alike, so shall they both alike be gathered up; but the Tares for the Fire, and the good Com for the great Husbandman's Barn. They feem indeed to be of the Lump; but have no more title to the First Fruits, than that, as these were cut down, so those were fowed in the night.

If these things be so, what manner of persons ought we to be in all holy Conversation? But if the Resurrection were to be argued from the Sanctity of Life, there was never less Hope of it than now: Nay, we take the onely course to prove that our Saviour is not yet risen. 'Tis but the conversion of S. Paul's Proposition, If Christ be not risen, then you are yet in your sins; But you are yet in your sins; and

ve know what follows.

In all holy conversation, &c. Why? there was never more Holiness pretended to, never less practised, than now. And ve must not count me your Enemy because I tell you this Truth. What straining here is at the Gnat of a Ceremony, by them which can swallow whole Camels of other profitable Abominations? How odious is the very name of a Cope or Surplice, to those which yet can love the Garment sported with the Flesh? All possible means have been taken to purge the material Temple of any suspicious Rust, contracted by the inconsiderations of Time: but the Temples of our Bodies, and they should be those of the Holy Ghost, they are painted still, Painted Sepulchres. They appear well outwardly; and we have been perswaded to wash our selves in Fordan from the Romish Leprosie: We do well; onely in this the Lord be merciful unto me; We will have Rimmons still: And what was Rimmon, think ye? 'Twas the Strumpet Lady of Lust and Wantonness.

If it be well to deface a Picture in a Church, will it not be much better to restore the Image of God in our selves? I do not say that these things ought they not to have done; I leave that to an higher Discretion: but I may and must say, that if the other things be left undone, ye have but wash'd the outside of the Platter. What availeth it if the Statutes of Omri are not kept, when other Judgments shall be turned into Wormwood, and the sruits of Righteousness into Hemlock? Talk of Christians! Get to be Heathens first. I can believe that these men hope to rise again; for

they fay, and they do as they would be done by.

The Body and Blood of Christ are the Sacraments of Resurrection: but can I think them to be so to them who

fo duely come to receive them unworthily? It is the cause (saith S. Paul) many are weak and sickly among you, and

many sleep.

If ye be indeed risen with Christ, seek those things which are above. But do they so that sit brooding upon this Earthly Pels, to hatch a Cockatrice Egg, or such an one as the silly Estrich leaveth on the Sand? Do we seek those things which are above but as we do these which are below? We can light a Candle, and sweep the House; and balance that eternal weight of Glory with a false Measure.

Will you hear the end of all? Fear God, and keep his Commandments; for this is the whole duty of Man. Pretend to what you will; Pure Religion, and undefiled before God and the Father, you know what it is: It is, to vifit the Fatherless and Widows in their Affiction; and to keep himself unspotted

of the World.

FINIS.

to duely come to receive them unworthily? It is the caufe trick's Poul) many are weak, and fiely among you feet to design the standard of the standard standard from the standard from the standard where him dothey forbut he broothey upon this barelle Coloroda Codan ve Hgg, or fach an one as the filly If sich leaveth on the Sand? Do we feek those things which are above but as we do thefe which are below? We can Pitt of Candles and three their toutes and believe this Dring to the William with the Michael

Will you have the end of all? Few Cult, and he plin Con. mandments ; for this is the whole duty of him. Present to when you will; Pure Religious, and undefiled before God and the Police, roaknow what it is, is sifte the Futier! can fine to finite grow at how a set off to rious at every thin.

A .. . 1 36 . . .

KAINA'N AETTEROE

OR, A

DISPROOF

OF HIM,

In S. Luke III. ver. 36.

BY

fOHN GREGORIE,

Master of Arts of Christ-Church in Oxon.



LONDON,

Printed by A. Clark for T. Williams, and are to be fold at the Bible in Little Britain. 1671.

KAINAN AETTEROS:

A A O

DISPROOF

e171.4.E2

ror III axa

TE

C

Multipref Arts of all il-chewisin and

W. 0 & V 0

Printed by M. Capit for T. Prilliams, and are co

Kalich Burrow.

Similar location OR, A

DISPROOF OF HIM,

In S. Luke III. ver. 36.



Hen to affure even the Scripture it felf was accounted but Distraction; and whilst the holy Cares of those Primitive Souls slept securely upon the more instructing parts of the Book of God, the Enemy came and fowed Tares in the

Genealogies, proportioning his Temptations to the more obnoxious parts, and more exposed to the Chance of Transcription, or Industry of Violence.

To reconcile the Greek Book of the Generations to the Hebrew Accounts, the Deliberations have been many, learn-

ed, and insufficient.

Mofes faith that Arphaxad begat Sala, and Sala begat Heber, &c. S. Luke faith, that Arphaxad begat Cainan, and Cainan begat Sala, and Sala begat Heber, &c. which (feeing that the same Spirit equally guided both the Pens) I can never wonder at enough (laith one) & propter ingenii tardita- Beda præf. in rem vehementissimo stupore perculsus, nescio perscrutari.

But leaving S. Luke a while to the success of this Inquiry: Certain it is, that the supernumerary Cainan is most originally to be charged upon the Seventy; but quod nemo feire (faith Scaliger) neque unde bauserunt, neque cur potuerint, bactenus causam reddere potnit : He saith, that no man can tell from whence they had it, or could ever yet give a reason why they should put it in.

Concerning

Ach Apoft.

Concerning this Translation, the Traditions are, That under the Reign of Ptolomy Philadelph, and by the Agency of Demetrius, seventy and two of the Elders of Israel were invited over to Alexandria with the Originals of their Law: That they were appointed a Recess in the Isle Pharas, where in the space of sevent two days they rendred it into Greek: That the Translation first diligently revited, and approved of by the Jews there frequently residing at that time, was carefully and solemnly put up and reserved in the King's Library. So Aristan, and from him Josephus. Philo seemeth to intimate, as if the Translation had been severally and unanimously personned; that is, by two and two in a Cell, as Epiphanius, and the Emperour in the Novels.

But by the fuller Authority both of the Jewish and Chritian Interest, it was translated all alike, and by every one in a separate Conclave. So Justin Marry, Frenew, Clement Alexandrinus, Cyrillus Hierosolyminanus, the Talmudist, in

Megillah Nikra, fol. 9. A. in Massichra Sopherim, c. 1. Halae & Abraham Zacuth in Juchasin. R. Gedatias in Shallpelet Haccabala, fol. 23, 24, &c. And Justine Marrys would have the Gentiles to know rain i uv30, &c. That this is no Fable, or fictitious Relation, for that he himself had been

there, and visited the Rumes of the Cells, and received this

It is added moreover by the faid Aben Batrie, that Simeon the Just was one of the Interpreters, and that upon his unbelief of a Passage in the Translation which prophesied of Christ, it was given unto him not to see death will be had seen the Glory of God. Whom when he had taken up in his arms, he then began that his Name dimining, Lind, now lettest thou thy strong depart in peace, Oc

For the Translation, he expressly affirmeth, that the whole was performed by each of them in his several Cell, no man differning from another: and that the several Copies were all sealed up, and pur into the Temple of Strape.

And yet contrary to all this, one Armine () quoted in the Preface to an Arabick Version of the Greek Pemateuch,

Antiquitat. Judaic 1,12. c. 2. Pentarouch, faith, John to what Il with Catena Atateuc. Mf. العاليم في النواع في النوفا

That the Elders disagreed, and that therefore the King commanded they should be put in Prifon, and under Chains.

Aneager and famous Contestation passed betwixt S. Hierom and S. Auftin about this matter; the former attributing To little to the Story, that with him the Cells and Separation are but a Fable; the later fo much, that he accounteth their varieties from the Original to be no less harmonious than those of the Gospels.

But forafmuch as the Testimonies, notwithstanding their number and concurrence, may be all thrust up into the fingle Authority of Ariftens, and that fo Substantially disabled by Scaliger, the most indifferent men take part with

S. Hierom.

The truth of all may feem to be as followeth:

The Talmudiffs in Sopherim deliver a Tradition of five Sopher.c.i. Elders who translated the five Books of Mofes for Ptolomy Halac. 7. the King, שני משה לישראם and that this was a fad day to the House of Ifrael, and like the days of the Calf, &c. And the time of this Translation is to this day kept a Fast, and noted in their Kalendar with a Miracle of three days Darkness, which, as they say, was then upon the Earth.

The Tradition seemeth to point us to that version of the Clem. Alex. Law performed before the times of Alexander the Great, 1. Strom. as Aristobulus testifieth in his first Book to Ptolomy Philome-

tor: But the Tradition erroneously casteth it upon the days of Protony, when not the Law only, but the Prophets also were translated, and by the seventy Elders, as before.

Those among the Fews who read the Law in this Tranflation were called Hellenifts, otherwise the Aramon' Enlain, and the Ton Korin lemephrah : Such as read the Law backwards as the Talmud, in Sota, fol. 32.6.

In the Ferusalem Talmud It is said, that R. Levi coming to Cafarea, and hearing them read the Shemang, or Audi

Bodlejanis.

Ifrael

Ifrael (a Section of the Law) Dear. d. Pinous Mellenfin, or in Greek, would have hindred them; which R. Jose perceiving, angerly faid, He that cannot read it in Hebrer, shall he not read it at all? Nay, let him read it in any Tongue whatsoever that he understandeth, and he hash done his duty. Sora, c. 7.

This preposterous way of Reading (as it was taken) bred a diversity of Conversation, and was the cause of many projected or murmurings, betwirt the other Jews and Hellenists; for so we are to read, not Grecians, Ad. 6.1.

For the Translation, I believe it to be that which for the greatest part of the main body is yet extant, and that it was performed at such a Time and Place, and possibly by such a Number of Elders: For the Cells, the Separation, and miraculous Concent of the Interpreters, with other pompous Circumstances remembred by Aristan, I assure my self they were all asterwards devised by the Hellenists, to advance the Reputation of their Scripture against that of the other murmuring Jews; which, derived down to the Fathers of the Church in such a disguise of Miracle and Antiquity, and which is more than that, expressly quoted by the Evangelists and Apostles, rather than the Original, was easily received with that precipitation of Reverence, as gave not time to consider what licentious courses had been practised upon it.

In this Translation, as now received, besides many other various Readings, two irreconcileable differences from the Original have passed: the one purely Chronological, by a numerous excess in the Anni Hardmosta; the other is not so onely, but also the Interposition of another Cainan into the Series of the Genealogies. This later committeth the New Testament with the Old: The former leaveth the Old upon plain terms of contradiction to its self, and is so vast, as in fixing the Era of the Flood, to leave the Hebren Computation many hundred years behind; and so absurd, as to let it follow that Noah died before the Flood, and Mo-

thufalem lived after it.

To reconcile either of these two to the Original, upon my

I. Picus Mi-

my duest consideration of all that hath been devised, I find

to be of an impossible performance.

To defend the Translation against the Original, as the Romanists immoderately undertake, putteth us upon an unreasonable and ensnaring consequence; which howsoever men corrupted by engagement may more indiscernably swallow up, yet super-induced upon a sincere and unmixed Faith, removeth the ancient Land-mark, and betrayeth us to Atheism and instability of mind, dividing a Kingdom against it self, and tossing the Ark of the Church to and fro, like a Wave of the Sea.

No man (I know) hath more to the purpose solicited this cause than the very Learned Morinus; and yet I can perceive that after all other stones removed, he is forced with Baronius to report himself to the Tradition of the Church, which, how Catholick soever, bringeth no more to pass than this, That the Greek Computation hath been universally received from the very beginnings of Ecclesiastical Time. There was reason for it; for it pleased God (who even in these things despiseth not the ways of men) that the Scripture might be the sooner known, and to the more, to suffer it to pass rather by the Streams than from the Fountains, to which the access was harder, and the differences but such as imported no substantial inconvenience in the ways of salvation.

But if Universal Tradition be of that moment in this matter, then what shall become of the Vulgar Edition, which must be maintained by that Party, and yet cannot be but upon the same terms; where notwithstanding we find these sums cast up, not by the Greek, but the Hebren reckning?

As for their Cardinal Aliae, who undertook to make good this Computation of the Seventy by the great Conjunctions from the Figure of the World, judgment is already passed upon him by the Earl of Mirandula.

The ways of Reconciliation and Defence being thus flut rand. Ad. A. against us, the Translation it self must be called in question, fro.1.5.c.9. and written upon as Supernumerary and Corrupt.

For

For the Anni Mathania, 'tis evident from the method and demeanour of the undertaking, it is not of that kind as could fall out in Time, or by Transcription, but of deliberation and purpose, the numbers for the most part increasing by a Centenary accession.

By the Original, Seth was 105 years old when he begat Enos; by the Septuagine be was 203. Enos was 90 years old when he begat Cainan; the Greek is 190, oc. contriving to as to cast all up into a fet and intended form of Im-

posture.

'Tis otherwise manifest by the different Traditions of this Period, not only as it is fummed up by the Ancient Writers, Demetrius, Expotemon, Timotheus, Nicephorus, Oc. but in the Copies themselves, and their Translations, as in forme Arabick Verfions of the Greek Pentateuch I observe, in the Ruffe Bible, and the Samaritan Pentateuch; which also I undertake to be no Original, but to have been drawn out of the Greek Fountains, as, in respect of that, I may call them.

For the later, S. Luke I know is dangeroully pretended; but in fo low a spirited and shifting way, as that the Evan-

gelift must needs be a loser by the hand.

We must speak it out, that however it hath appeared in the Later Copies of that Gospel, and so derived down to Cod. Antiqu. the Syriack and Arabick Translations &c. yet the old Originals received it not; as also Beza hath noted, more importantly his vetuftiffimus Codex: whereunto I my felf alfo can bear him witness, that it is not to be found either in the

Greek or Latin.

But neither was it extant in the Ancient Copies of the . Septuagint. That in the King's Library at S. James's I confels to have wherewithal to bear out some repute of Antiquity, especially if it should be, as the Patriarch who sent it over pretended, written by the hand of Tecla, a Disciple of S. Paul's. But the Menology (none of the worst Remembraneers) maketh no mention of any fuch Act of the Saint; and if it had, we know of what moment to make that kind of truft.

Evang. & Ad. Apost. ms. gr. lat. Arch. Bib. pub. Cantab.

Menolog. Sept. 24.

But suppose the Cainan Swings to have been extant in the Copies of S. Paul's time, this will not be good enough fecurity against the Testimony of Berosus the Chaldean, a man of Ptolemy Philadelph's own time; who, in his Babyla- Euseb. Præf. nife History, accounting the Series of the Patriarchs after Evang. lib.9. the Flood, fetteth down Abraham W Tis Remunuouds To Sudit P.24. Just, in the tenth Generation; and therefore Cainan could not be reckoned upon: which moreover is confirmed by Eupolemon's like Tradition of the same Series.

This only doubt can be raifed, whether Berofus, though he published his History after the times of the Translation, vet might not compose it before, under the times of Alexander, which also were his. But if he did, then I say that he took the Series from that other ancienter Greek Translation of the Pentateuch; mentioned by Aristobulus, and fo the Testimony is the greater? out mode eyeb and as w bod oth.

But the Cainan Acres was not extant in the Septuagint of S. Paul's Time: If it had, Theophilus Antiochenns imme- Theoph. Andiately following would not exprelly have left it out in his tioch. 3. Lib. Epilogifin. No more would Irenaus, Epiphantus, or Eufe- ad Autolyc. Irena. Lib. bies in theirs. And thofethat know how the cafe flood be- Epiphan. Ep. twixt & Hierom and this Translation, know he could not 55. possibly have pass'd it over, had it been to be found in the Copies of his Time.

But neither is it extant in the Vulgar Edition, the Samaritan Pentateuch, or the Ruffe Bible, translated out of the Septuagint, for there it is ecoalan com cana com sesea, Arphastad begat Sala, and Sala begat Eber. but

True it is, that I meet with this Cainan in two Arabitk Mf. in Arch. Versions of the Greek Pentateuch, but evidently translated Bodleian. 5.

fince the corruption was let on foot

But it is of more moment than all this, that it never was nor could be in the Original, out of which the Elders translated, and that by an invincible Note of the Masora marked upon the place, valood aids negu believe

Nor did ever any Translation out of the Hebrew acknowledge it. Not the Targums whatfoever; not the Vulgar Latine; not the Spanish, or the Vulgar Greek, both transla-

ted by the Fews themselves, and Printed at Constantinople in Hebrew Letters; not the Perfian Paraphrase by Tawos, the Arabick by Saadiah Gaon, or that other by the Fews in Mauritania, let forth by Erpenius.

But neither is the forgery constant to it felf; for though we meet still with it in the Book of Genefis, yet in the better Copies of the Chronicles it is not found, the Projector

so much forgot himself.

Manifestly therefore both Cainan and the Numbers came in the wrong way; the defign whereof, what it was, and

managed by whom, I go about to shew.

In the first Verse of the first Chapter of Genesis, the Hebrem s. standing in their Arithmetick for a thousand, is Gemara Tal. fix times found. From hence the Ancient Cabalifts concluin Helec San- ded, that the World should last fix thousand years: because hedr. fol. 97. 2 also God was fix days about the Creation, and a thousand years with him are but as one day; therefore after fix days. that is fix thousand years duration of the World, there shall be a feventh day, or Millenary Sabbath of Rest: concerning which Justin Martyr to Tryphon the Jew, Egg & me' hall ading me, & Space 'Indirus, is of 'Amosi har TE Xess, is in Amond. Auter Suoudin au me yen an moinson de Temounine The Te necessou Xerso monioarres menontrous that is, And there is a certain man among us, whose name is John, one of the Apostles of Christ, In the Reve- who, in his Apocalyps, bath foretold of a thousand years to be lation made enjoyed in Ferufalem, by those which shall believe in our Christ. The same also was afferted by Papias, Bishop of Hierapolis, Apolinarius, and Irenaus, as S. Hierom in his Catalogue, and thath been of late days by very Learned men awaked out of a long fleep, and even now is by fome, to no good ends, more than enough resented. Though this was wont to be one of the Reafons why the Revelation was accounted but 'Amenpupar 78 'Iwaire, as Gregory Nyssen, and not called by S. John's, but the Heretick Gerinthus his name. Other aspersions raised upon this Book by Ensebins, Dorotheus, Dienyfius, &c. are fummed up by Erasmus, and more forcibly urged than fully answered by Beza.

I may add, that the Canon of Scripture we go by, ground-

R. A. Zar. in Imr. Bine, c. 43.

to him.

groundeth much upon that Enumeration subjoyned to the last Canon of the Council of Landicea, which yet is not found in the very ancient Manuscripts. Greefer mentioneth one, and I meet with another here at home. Nor is it extant in Joseph's Arabick Code, where only the Canon Synodic. Gr. of the Council is set down, with a Note upon the Idio-Ms. in Arch. tical Pfalms. And yet in the same Code, in the Apostolical Baroc. B. Bod. Canons, contrary to the trust of all the Greek Copies, it is

Gembi Kecil

Stals Cod. Concil. Arab. Mf. in

The Revelation of S. John, called the Apocalypfe; but imme- Arch. Roan. diately follow the Constitutions of Clement, and recom- B. Bod. mended to the Church upon as equal terms. In a Manu-Script Arabick Translation of the New Testament in Queens College, onely this Book of the Revelation is wanting.

In the Arabick Lives of the four Evangelists, observed upon by Kirstenius, the Note is, Observandum quoq; est, bune au- P. Kirsten. in torem ne verbo quidem uno mentionem facere 'Amerano leus Vit. 4. Evan. D. Joannis, quam quidam hunc Evangelistam in Patmo scripfisse Arab.fol.50. offerunt, qua autoritate ipfi videant. Atque adeo femper ifte liber inter Apocrypha reputatus eft.

But the Author doth make mention of the Apocalypfe in وفيل ان جود اطبي جو ف thèse words, But this Period (faith Kirstenius) dectioribus bujus lingue considerandum relinquimus. I dare not own the doctioribus, but the Reading should be and the meaning is, And the report goes, that S. John delivered up the Apocalypse to his Disciple Phughir. So express is the mention, and no stronger the Tra-

dition. But in derogation to a Book wherein too much may fo foon be faid; at least enough, be the Writing never so Canonical, the Argument is most intractable, and to the usual reach of men so intricate and lost in Mystery, that unless the Times reveal faster than yet they have done, no man will be found worthy to open and to read the Book, neither to look thereon,

Chap. 5.4.

Joh. Bodin. Meth. Hift. C.7.

C.14.

Not to repeat over Cajetan's Exponat cui Deus concesserit; Calvin, the man whose praise is in the Interpretation of the Word of God, Sententiam rogatus de libro Apocalypfeos (fo Bodin reports him) ingenne respondit, se penitus ignorare quid velit tam obscurus Scriptor; qui qualifa, fuerit nondum conftat inftar eruditos.

Lactant.1.7.

But this later part of the Auxieums concerneth me not fo pertinently as the former, that is, the fix thousand years duration of the World, unto which more than what was faid before must be added out of Lactantins, Sicut ip fum bominem Deus die fexto ultimum fecit, &c. ita nune die fexto maano verus bomo verbo Dei fingitur; that as God made man lafe in the fixth day, fo in the great fixth day or Millenary of the World, the true Man was made by the Word of God.

He faith also, that mention was made of this Tradition by the Sibylline Oracles, the great Hermes, and the old Hy-Itaffee King of the Meders 200 si stoll and animality vo no

Joh. Antioc. Mf. in Arc. Barr.Bib.Bod. Chronograp. 1.10.

More expresly Clemens, Timotheus, and Theophilus, as they are quoted by Joannes Antiochenus Melala. To N' into Muisa. os wenime i yenoù indante i Oede A al framer i infinior Thauag-Tia aileum D, wis dinhor ED on stor if the surn helpa the genida om The wine source of the The state of Meters of Motor tow and pomor Da TE saves, 2, The avaga oras, that is, That upon the firth day (as the Scripture hath foresaid) God made man, and man fell by fin; so upon the sixth day of the Chiliad (or sixth Millenary of the World)our Lord Jefur Christ came into this World, and faved Man by bis Crofs and Resurrection.

To the same purpose Ælfric, an Abbat of our, own, in his Treatise of the Old and New Testament to Sigwerd of East Hoolon: \$ abam Te tacnube beonbam fixtan bate Kereapen per buph Koburne Gælenb chirt be come to pirrepe porulée [on pæpe pixtan vide]] ur ke e Sarpose to Dir Te licnerre; That Adam who was shapened by God upon the fixth day, betokeneth our Saviour Christ, who came into this World (in the fixth Age thereof) and renewed us after his own likeness.

For this Duration of the World, I think it well enough retorted upon Lactantins by one of the fews, ימהיר אים של שיכו

לטא 'בעיאן

לשא' בעיאן לשמודה כרענרהן לשא' בעיאן that God hath not made hafte to do according to this faying: for, as Lactantius computes, the time is already past and gone; and yet the World continues to be as in the days of old, &c. R. Azarias in Imre Binab, c.43. fol. 142. though some of us Christians have so little to do, and think our selves so well acquainted with the unfearchable ways of God, as to bid our Readers take it upon their Word: Mundi bujus atatem su- Cunmannus pra sex milia annorum, tanquam certam & immotam metam Fliusbachius. quam Deus mundo, sapienti & inscrutabili consilio determinavit, non excurfuram effe, &c. And what will become of the Millenary Sabbath of Reft, if the fix thousand years, whereon that depends, be of no weightier confideration?

But to weaken or defend the Tradition I have no engagement upon me : It yieldeth me this Observation, That in the opinion of those which held it, our Saviour was to come in the Flesh in the fixth Millenary of the World.

But by the Hebrew Account the Messiah was to come long before, as the Angel Gabriel prophefied, in the feventy Weeks determined upon that People.

It amounted therefore to this, That either the Tradition must come down to the Text, or the Text made to come up to that.

In the Arabick Catena, and there only, I find the Imputation laid upon the Original, with world من اعهال وعدا فإن سيك السنك سما كفرا طهول البسيخ اليبل جرسهم السيدي السيدي السيدي المستح ...

that is, That the Jews cut off from the Ages of the World 3600 years, to conceal the Epiphany of Christ, that their Books might not convince them of the contrary, &c. Caten. Arab. c. 19.

I begin to think how readily Morinus, and others of the Romish Party, will resent this Testimony. Learned men, I confess, but of a strange brow, to pretend to the World, Chronologiam juxta LXX. Interpretum numeros subductam, antiquis

antiquis Hebraorum Codicibus videri conformem, That the Chronology computed according to the Numbers in the Septuagint, probably differeth not from the ancient Hebren

Copies.

But for the fincerity of the Hebrew Text, the Foundation of God and Man standeth sure. And for that of Julius Africanus (the only thing which hath been urged to purpose in this cause) it shall be unexpectedly answered. Africanus faith, that the Fews & To annos sia to Morios weinat G Sida Merre, in te Al EBeginar isoeiar derbudr i Al. &c. themselves delivered this Computation of years taught by the Spirit of God in Moses, and out of the Hebrew Histories, &c. Not meaning, as Morinus would have him, that the Greek Account was drawn from the ancient Originals of Mofes, but as Foannes Antiochenus; arts sae & allewror To ente mules ET NATITO OEDS, as Maris igisero, ownige is nis imperjuant airi 2) TETO, Kal tor i mia imie a nuela ara minia tri, &c. ETO xì TH tren nuises the Maid & Em the you igan o demones hull 'Inous, &c.

Pla.90. Orat. For like as God made Man in the fixth day, as Moles expound. eth, (who also bath it in his writings, That one day of the Lord is as a thousand years, &c.) so in the fixth Millenary day our

Lord Jesus appeared.

And this was all Moles had to do with it.

That the thing was done by the Jews, I deny not; but by those, I mean the Hellenists. And I take upon me, that the corruption proceeded not by subduction from the Hebrew, but the accession to the Greek Scripture, and that it was done hard by the times of the Translation, and to no other end than to what I pretended; which was to make the Accounts fall even with their Tradition of the Meffia's coming in the fixth Millenary of the World, as it falleth out by the Epilogisms of Demetrius, cited by Alexander Cornelius; Eupolemon, cited by Clemens Alexandrinus; Timotheus, and others, cited by Joannes Antiochenus, differing some from the reft, & 3 To Eaughos & tre oupparsor anarres pa-Thosa & Kierer, &c. But all agree in this, that our Saviour

Euseb. P. Evang.p.148.

came in the fixth Chiliad.

The distinctest enumeration of this Account is that of Theophil.

Mof.&c.

Theophil. Antioch. before the infertion of the Kaivai Autre.

'Ada'u sus & sterwore, sonorem th' olds of tere End. sin se'

vids of tere 'Evas, sin po' vids of tere Kaivai, sin go' vids of tere

Marenan, sin poo vids of tere laged, sin goo vids of tere Ma
Junia, sin pao vids of tere Adung pun' &c. That is,

Adam was		PARTY STONE	Seth
Seth	205	0.00	Enos
Enos	190	4	Cainan
Cainan	170		Malaleel
Malaleel	165	odna Lean	Fared
Fared	162		Enoch
Enoch	165		Methusala
Methusala		when he begate	Lamech
Lamec	188	A Committee of the second	Noah
Noab	500		Sem
Sem	100	The second of the second of	Arphaxad
Arphaxad	135	player and the flow	Sala
Sala	130	all have amed and	Eber
Eber	134	A PARTILL TO	Phalec
Phalec	130		Ragan.

By this Account there paffed from the beginning of the World to the 600 year of Noah's life 2362 years; from thence to the 130 year of Phalec 529, which added to the former fum, make up from the beginning of the World to the same time 2801 years. 'And A TE NETURAVORE, &c. as the same Period of Theophilus. From the Flood to the time at which Abraham our forefather begat Isaac, 1036 years; from Isaac the son of Abraham to the sojourning of the People with Moses in the Wilderness, 660 years; from the death of Moses to the death of David the Patriarch, 498 years; from thence to the Captivity in Babylon, 518 years; from the beginning of Cyrus to the end of Aurelius verus, 744 years: that is, from the Flood to the death of Aurelius, 3456 years; to which if we add the 2362 years from the Creation to the Flood, the Total is 5818 years: Subtracting from thence 192 years, from the 42 of Augustus

to the death of Amelius, our Saviour cometh into the

World in the 626 year of the fixth Millenary.

But the Tradition, as otherwise delivered, will have it so, That our Saviour must come precisely at the fixth hour of the fixth day, or very middle of the fixth Millenary. So

Cat. Arab. Mf, the Arabick Casena, us boub! II Emull in Arch. Bib.

Bod.

حسم الف وخس ماده سنة ايقلس الم مسم المقلس الم حسم حسى ما اوعده قيال فه الي حهسة المعلم وذعب احب احك واجلمك

Christ was to be manifested after the end of 5500 Years for the Redemption of Adam, as he promised, faying unto him, The fixth day at noon I will come unto thee, and redeem thee. Caten. Arab. ubi supra.

And therefore Eustathius Antiochemus observeth, That Christ was crucified in the sixth hour of the sixth day, 78 λογε σημαίου τ Της έντης χιλιάδ Ο τό έμμα, to intimate the

middle of the fixth Millenary.

The form of the Period (as it standeth to this Alteration) is drawn up by the Patriarch Nicephorus, in his Chronicon : Sandjornard in State, Oc. And the said in are so. 5500.

So Foames Agricolienus, Ensebius, the Athiopian Calen-

dar esto

But also the Tradition especially required, that the 6000 years should be equally divided by the times of Phalec, bashe is 'Especial metally divided by the times of Phalec, bashe is 'Especial metally and the fine of the Words duration was divided by his days into individual religions. And Joannes Antiochemus is to be in Addu in Thalec 3000 years according to the Prophecy. So Cedren, p. 12. Suidas in Phalec, and Hesychius in the Question of Anastasius.

To reconcile the Numbers to this, it was proceeded af-

ter this manner:

By the Period of Theophilus the Interval from Adam to Phalee was 289 1 years; to this 110 years were to be added. First

Joan Antioc. Mf. lib. 2.

First therefore, and to make it look the more imlike a cheat. they cut off 20 years from Methusala's sum; and whereas Theophilus had reckoned him at 187, they let him down 167, as in some Copies it still standeth. Then it was from Adam to Phalee 2871 years. This done, they infert a new Cainan, affigning him 130 years, which added to the former furn preditely maketh up 300 i years from Adam to the 130 year of Phalec. And therefore Caman was not taken into the Seventy out of S. Luke, as the Learned Grotius prejudged. but contrarily: Which, how likely it might be done by fuch in whose opinion this Translation stood upon the fame terms, as S. Lake's Original, is not hard to be believed.

And yet the Arabick Catena can tell you the very day of

this Caman's death: 1999 (Line جلهعاد دلان مشر دوم می شهر المول احتطوا اولامه ودفنوا ونلحو

Class that is, And Cainan died upon Friday the shirteenth of Elul, and bis fons embalmed him, and buried him, and lamented over him forty days. Caten. Arab. c. 32.

And they made him the Patriarch of a Nation, but agree not. Eustathius Antiochenus, Kairas in & Zoydand, of the Sogdians; Eusebius, Kairai, ao Frasolwol, of the Gaffhenians; Fasti Siculi, Kaiyar, ao' & Zapuaral, of the Sarmatians.

Cedren faith, Dudici or Kairar de no media, Euge & yea old Tijar. Two, &c. That he read the Giants Books to the men of his time, which he found by chance as he was walking in the Fields.

In Eustathius Antiochenus he is the Inventer of Augury and Aftronomy; 'And TETE Si i 'As estoplia & Olariopos intron-SHOELV.

Glycas and Georgius Syncellus talk as if he had continued the Tables of Seth; and so I find it in a Manuscript Chronicle: Μετά δε τ΄ κατακλυσμόν Καϊναί ο ύιδς 'Αρφαξάδ', σωεγες. Anonym Chr. Jato 7' A: es oular, euponois 7 78 Zill ni The aute Tenver The over agiar Mf. in Arch. asegur is warni aisirn preamision. That after the Flood Bar. Bib. Bod. Cainan the Son of Arphaxad wrote Astronomy, having found

the Doctrine of the Stars written by Seth and his Sons in Tables of Stone.

But none of all this is due to Cainan the Son of Arphaxad, but to Cainan the Son of Enos, as I shall make to appear by as found a Tradition as these, written back to Aristotle

out of India from Alexander the Great.

See the Arab.

When I came (faith the King) into the Land of Pharfai-Geogr. P.23, acon, &c. the Natives faid unto me, יאח כי בחוד זה והואי קבר מלד קדמון ושמו קינן בן אנוש שהיה קידם המכול ; de Aloes on of Ariffot, Oc. מילד ער כר העולם Lo bere in this Ifle the Sepul-& Al. Sepher chre of an ancient King, whose name was Cainan, the Son of Juchasin, f.3. Enos, who reigned over the whole World before the Flood. He was a wife man, and endued with all kinds of knowledge, and had power given him against the Spirits, Devils, and destroving Angels. This Man by his wisdom foresaw that the bleffed God would bring a Flood upon the Earth, the Prophecy whereof he wrote in Tables of Stone, which here we have; and the Writing is Hebrew. &c.

This is the right owner of those Parts and Inventions: That other Cainan was a man of the Chiliafts making, one with whom things flood all otherwise than with Melchi-

Sedec.

This man had neither beginning of days, or end of life, but in the Genealogies...

FINIS.

Episcopus Puerorum

INNOCENTIUM.

OR,

A Discovery of an Ancient Custom in the Church of Sarum, making an Anniversary Bishop among the CHORISTERS.



LONDON,
Printed for T. Williams, at the Bible in Little Britain, 1671.

min o to a langook qui

Service And Service 10 With the state of the state of

LOSSON

Episcopus Puerorum INDIE INNOCENTIUM:

O R,

A Discovery of an Ancient Custom in the Church of Sarum, making an Anniverfary Bishop among the Choristers.



N the Cathedral of Sarum there lieth a Monument in Stone of a little Boy habited all in Episcopal Robes, a Mitre upon his Head, a Crosser in his Hand, and the rest accordingly.

The Monument lay long buried it felf under the Seats near the Pul-

pit, at the removal whereof it was of late years discovered, and translated from thence to the North part of the Nave, where it now lieth betwixt the Pillars, covered over with a Box of Wood, not without a general imputation of Rarity and Reverence, it feeming almost impossible to every one, that either a Bishop could be so finall in Person, or a Child so great in Clother.

Having consulted with the most likely men I knew (whereabouts I then was) to what moment of Antiquity this could refer, the Answer still was, That they could not tell; and from one too from whom it seldom used to be so; the late Learned Bishop Mountagne, who also earnestly

appointed

appointed me to make further inquiry after the thing, not doubting but that there would be fomething in the matter

at least of curious, if not substantial, observation.

Returning therefore from thence by Saribbury, I obtained a perusal of the old Statutes of that Church, intending afterwards to have looked over the Leiger-Books. But finding in the Statutes a Title De Episcopo Choristarum, concerning the Chorister-Bishop, I began to think my butiness was well-nigh done already; and indeed a circumstance of the Chapter directed me to their Processional, and so I came to perceive that the meaning of the Monument was thus.

MATTH. II. XVI.

Then Herod, when he saw that he was mockof the wife men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem and in all the coasts, from two years old and under, according to the time, &c.

T'He Monument is altogether concerned in the memory of this Massacre. First therefore a little shall be said

of that, and then something of the day it self.

Here not to give *Herod* so many ill words neither as some do, and yet as an aggravation of the soulness of this Murther, and by the insolence of the Martyrdom to excuse the Holy-day, it will at least be to some purpose to observe a little of the ancient Reverence and Holiness of Children.

The Title of the Day remembreth them by a full and proper expression of Innocency. 'Twas impossible to Christen the Feast more incomparably. The word Innocency is of a vast reputation, and yet dares not signific any thing here below but the state of the first Man, and that of Children, and therefore thus far suffer them to come unto you, and forbid them not.

He must needs have little of 'a Man, nothing at all of God in him, that could break into a Circle of fuch harmlefs and undefended Simplicity.

The Fews themselves thought nothing fit to be a murtherer of this kind but a Devil, and a She-one too, that the fearfulness of the Sex might dispose to more unruly and

more barbarous resolutions of Inhumanity.

This Shee-devil they call by the name of Lilith. It is taken from the Night; for so the word signifieth first. And it will be fomething to you when you remember your felf of that ordinary superstition of the old Wives, who dare not intrust a Child in the Cradle by it self alone, without a Candle. You must not think those People know what they do, and yet you may perceive their filly ways to derive from an Original much better and more confiderable than can be gueffed at from their prone and uninstructed way of performance.

That which we read 70b 1. 15. And the Sabeans fell upon Aben Ezra them, &c. in the Hebrew is, And Seba came ('tis a hard Book Non Seba that:) the Syriack Translation is, Et irruerunt Latrones, And the Arabs or Thieves came in upon them: But the Chaldee rendreth, לילית מלכת ומרגד That Lilith the Queen of Smargad came, &c. And Elias in his Methurgeman faith והיא שם מדינה שבא נקרנת בלשונם זמרנד that זהיא שם This was a city of the Sabeans, called in their Language by the name of Smargad; and that this Lilith was TTU DU בולדים הילדים a kind of she-devil which killed children. The Gloss to Nidda saith so too, and describeth her to have Glossa Talwings, and an humane face. You may hear more of this mud in Nid-Fairy Queen, if you can meet with that Edition of Ben da, fol. 24.b. Sira, which was printed by the Jews at Constantinople, with

the Books of Tobit, the Book of Zorobabel, oc. By this Discourse, how slight soever it may seem to be, I shall be able to attain my serious end. For, for this reason, as especially as any other, the Hebrew women, as * lively as * Exod. 1.19. they were wont to be, yet now in dread of this Hobgoblin

solemnly observe this Custom (Enchantment you may call it) at this very day.

When the Great-bellied Woman's time is come, the Father of the Family, or for want of him some Holy Man or other, (for this is required too) is desired to come to the Room where the Woman is to lie in, and then and there he is to draw a Circle upon the several Walls of that Place, and upon the Doors, both within and without, and moreover also about the Bed, &c. and he is to inscribe these words, and no words and many Chavab, Chuts, Lilitb; that is, Adam, Eve, Cuts Lilitb: And so the Child is thought to

be fufficiently defended.

The Heathen Stories of their Strix, as our own later ones of the Lamia, (they are the same) I let pass. Onely I stay to wonder that it should be their black business to kill Children, seeing that the principal Preparations whereby they exercise are made either of the Skin or Flesh of a Child. Of the Skin they make their Virgin-parchment, a thing of great importance as to them, and in which all their Spells and Charms are to be written. Of the Flesh decocted to a Jelly they make their Unguents, with which they do things of so rare and unreasonable consequence. This practice of theirs, as maliciously bad as it is, yet more and more confesset to my purpose the secret strength of Innocency, and sanctity of Children.

Therefore by the greatest right of Nature these Infants ought to have been proof against the most barbarous and

unhappy hand.

But you will marvel the less (and the more too) when this is added to it, That Herod's own Son was one of the

Company.

The Scripture indeed maketh not this mention; but yet you have it from a very good hand: Gim audivisset Augustus, inter pueros quos in Syria Herodes rex Judeorum intra bimutum justi interfici, silium quoque ejus occisium, ait, Melius est Herodis porcum este quam filium. When Augustus Casar (saith Macrobius) had heard that Herod the King of the Jews his own Son was one of those Children, which from two years old and under were commanded by him to be slain in Syria, he said, 'Twere better to be Herod's Hog than his Son. Macrob. Saturnal.1.2.c.4.

Sixtus Senenfis quoteth this Answer of Augustus out of Sixtus Senens Dion Cassius his Roman History in the Life of this Empe- Bibliothec. fancta,1.72. rour, but I do not find it there.

The fame Author quoteth this paffage out of Philo Tudaw his Chronography; Herodes Ascalonita anno trigesimo principatus sui tyrannici Sanedrim ex domo David delevit, & Annaleum quendam atque alios Sanedrim ex profelytis suffecit, qui nimirum videbantur in Lege eruditi; tum & Salomen fororem fuam, & virum ejus de tribu Juda, itémque proprium filium, quem ex uxore ejufdem susceperat, interfecit, quod diceretur jam in Lege promiffus Christus natus. Only the last words are to the purpole, Itemque proprium filium, &c. That Herod killed his own Son too, because it was reported that Christ. who was promifed in the Law, was now born.

If this were the reason, it seemeth a little to reflect upon

the matter of the Innocents.

But indeed if the Story had been fully and expressy set down, it must have gone for nothing; for this is but that Philo which (with others of the like pretended Authority, Berosus, Metasthenes, &c.) Annius the Monk hath so lately obtruded to this World. But the impudent forgeries of this fellow the learned Fofeph Scaliger, Sethus Calvifius, &c. have very quickly and fufficiently chastised.

And yet this ignorant man is as reverently quoted by Rabbi Azarias in his Meor Enaim, as if he had written the Moor Enaim.

Wildom of Solomon.

fol. 89. &c.

But the strangest thing indeed is, that Fosephus himself should take no notice of this matter, not only not of the faying of Augustus, but nothing neither of the killing of the Children; a passage very unexpectedly omitted by so great a Courtier and so good an Historian, especially one that spared not to set forth the rest of Herod's indignities to the full.

It is enough to draw some doubt upon the Tradition of Macrobius. Fofeph Scaliger believeth it all; but yet his wonderis, that Angustus should make such a return upon Hered, feeing that he himself did the murther, not only upon this, but upon all the three Sons. I do not perceive that the

learned man hath cause enough. Herod did but cast the envious part upon the Emperour, (and officiously too) but left the main and principal guilt upon his own head, and therefore nevertheless to all this the Emperour might very fitly retort as he did, That it were better to be Herod's Hog than his Son-

But what Son of Herod's could this be? It must be Antipater, or it must be none. But Antipater was more a Man than to be reckoned among the Children of two years old And moreover than that, Antipater was not at and under.

Bethlehem, nor thereabouts, at that time.

I know not upon what terms to make this hold unless it

may be thus.

Herod had obtained of Augustus the killing of two Sons already, and now follicited for the third. It was presently upon the killing of the Infants that Herod's Messengers came to Rome with the Accusations of his Son Antipater. and fo both the Paffages came to the Emperour's ear at the fame time, and this later for the nearness was misreckoned into the bargain.

There is another Circumstance or two which make the

Murther fo much the more concerning.

One is.

(You must not take it for a thing done : but therefore the

of the Expression is the greater.)

Now the dead did bury the dead. This blood cried fo loud that Rachel heard it in the Grave, and rose to execute the Funerals.

fer. 31.15. Mat.2.18.

In Rama was there a voice heard, lamentation, and weeping, and great mourning; Rachel meeping for her children, and would not be comforted, because they were not.

But why Rachel? And why should this Voice be heard

in Rama?

Note here the fituation of Rachel's Tomb out of the Ara-

bick Nubian Geographer.

Geog. Arab. 4. part. 5. p. 115.

At vero Bethlebem, locus videlicet ille in quo natus est Chris Nubiens. clim. stus, distat ab Hierosolymis sex millibus passuum, & è media via ista habetur sepulcrum Rachel, matris Joseph & Benjamin, filio-

rum:

rum Jacob, quibus Salus. Huic sépulcro duodecim sunt lapides impositi, impendétque testudo lapidea concamerata, &c. So the Mayonites in their Translation.

Betblebem, to wit the place where Christ was born, is distant from Jerusalem six miles; and in the middle way there standeth the Sepulcre of Rachel, the mother of Joseph and Benjamin, the Sons of Jacob, upon whom be health. The Sepulcre is crecked of twelve Stones, and an Arch of Stone above, &c.

So the Geographer.

This was in the Tribe of Juda, but confining upon that of Benjamin, where Rama was. Rachel in the Oriental Languages fignifieth a Sheep, or Lamb: and so an Innocent was very fitly called up to mourn over these Infants, who died in the cause of the Lambof God.

And the voice of this lamentation was heard in Ramas

because Rama was in the Tribe of Benjamin.

Benjamin was that Son of whom Rachel died in Childbed; and though his Father gave him this name, yet his Mother would have had him called Ben-oni, or the Son of Sorrow.

The next is.

That though otherwise there is a large Indictment of Inhumanities against this Tyrant, yet his miscrable and uncommon death is rather imputed to the shedding of this (though much of the rest was his own) bloud.

That this World and he parted by an unufual course of mortality, and by the Judgment of God too, (at least in

common reputation) Josephus is clear.

Severe execution being done upon the two Sophisters and their Scholars for pulling down the Golden Eagle, which (to acknowledge the Roman Empire) Herod had set up upon the greatest Gate of the Temple, substitution in originally in the Adaptia, mounthous mister dischesters museric plui 38 led, it habeed, minepas 3 a obsert of the contact that it was our exercis a handles in the state of the contact of the con

CONTRE:

Corras roselus is) of cooperate in incident ablest. That is, Henceforth he was taken with a differe, which seising upon the whole
state and habit of his body, tormented him exceeding severally.

A Fever he had, but not of any acute kind: an unsufferable
Prurigo over all his body, with continual tortures of the Colon.

By the Tumors about his fett you would judge him to be Hydropical. To this, a strange inflammation of the lower Belly, and
such a putrefaction of the Gentrals as bred Worms. Moreover
than this, a shortness and difficulty of breathing, with a Convulsion of all the Parts. This moved those of that time who pretended to know the mind of God, to give out that these diseases were
institled upon Herod for his mursher of the Sophisters, &c.

Josephus hath a fuller Tradition of this Event, chap. 8. of the 17. Book of his Antiquities. And if you consider the common Translations of both, you will find it fit that this other should be set down here too. The matter will not onely be to turn the Greek, but (if it may be) towender it so, that especially the words may signific a distinct and artificial description of Herod's Disease, as Josephus meant, and

indeed exprest it like himself.

I do not threaten here to do very much neither. This I am sure of; the Translatours understood the matter but meanly, (and yet one of them was a Physician too.) I will do what I can towards that I pretend to, and leave what is like enough to be wanting, to those whom it may more properly concern.

Fofephus his other words are thefe :

"Ηρώθη δ΄ μετζόνως ή νόσ Θ εντικρώνετο, δ'κίω ὧν Εξετοιήπουν εκφαιουμβρε τε Θεε. Πιζε μβρ β μακακόν μο , ετό πουλίω δισσημούνος τοῖς επαφωρέροις τίω φλορωσιν, επόσιω τοῖς εντός αρχοτήθει τίω κή κωσιν Επουμέα δε δειμή τε δεξαθέ τίω άπ' αυτέ, ε βιο μάδες κα εργείν κέλκωσιν δύ τε εντέρου, ε μάλικα τε κόκε δειναί αλήμθηςς, ε φλέγμα ύγερν σόν τός πόδας, ε βιουρίς. Παραπλίωια δε, ε) σόν το δισρορούς, ματός τε δεβιά έντασις, ελ άντι λίαν άπδις άχθηδει τι τικε άποφο εχει διορορούς, ματός τε δεβιά έντασις, ελ άντι λίαν άπδις άχθηδει τι τικε άποφο εχει χι τιδ πυκιφ τε άθμα τος, επασιβέθο το πεί παθο μό θει μέρθο έχων εχ επιμονικτών στο ποθείδο Θ΄ Ελέγετο εν επό δεί θει ακοιδιώ το του , εξες ταῦτα περσαπορούν βολί συρία πείκιται, ποινίω τε

MANY

TONE Just Bes rabilly & Ords simplared med to Bankers.

But the Disease of Herod grew yet more bitterly violent, God exacting this judgment of his enormities upon him. He had a gentle Fever, that is, not expressing it felf so much to the outward touch and feeling, as more grievously burning bim within . A frange appetite and defire still to take something in, but nothing would flay with bim : An Oleer of the Entrails, with hard Conflictations, effecially of the Colick Gut : A Phlegmatick bumour appeared about his Feet, and fining too. More than this, the Difease had got about the lower Belly; and more than that, there was a putrefaction of his Genitals, and it bred Worms: An Orthopnoea, or shortness of breath, and that also very unpleasant: A troublesom flux of Rheum, which caused a perpetual Afthma: And the Patient not having frength to refift thefe things, there followed a Convulsion of all the parts. It was faid therefore by the Divines of that time, and those which it then stood upon to give boly judgment of these things, that the hand of God was upon the King, to punish him for his so often-repeated borrible offences.

Here I must tell you though, that I do not see any such extraordinary moment or manner of fatality in this diffo-

betion.

The Disease indeed was especially complicate of a Dropfie and a Dysentery. The Orthopnea, Dyfinea, Spasms, &c. nay, the Fever it felf too, for ought I know, were but accidents of one or both.

The Dylentery (180 @ 20 Asmi ni connies wo) was (and the worse therefore) especially in the was. The Dropsie was of that kind which from the fashion of the Inflammation is called Afcites: Free or ireior fignifieth (as Galen faith to Hippocrates) no varo paeior in pasessoor em parago is aiste Hippocr. de if To oupand, the lower region of the Belly comprehended between victus ratiothe Navel and the Genitals. There the Inflammation was, ne, li 3 fect. 4. and it was slawer, as the Tradition faith; therefore the Dropsie was of that kind which I said, and of a malignant ftate.

There is nothing makes the matter look so like a judgment as the ouredon To sidlie or wannes fur wood . But this Putrefaction

faction of the Genitals might very possibly be an accident of the Dropsie, this kind especially. If it were not, it might be otherwise natural enough; and you may hear of it in Hippocrates, and in the very same words used by Josephus here, a complete W aidion. Aphori. 1:3. 9.7. Aph. 21.

Chronicon Alexan.p.488

And yet you shall see how this Tradition hath improved it self under the Christians hands; How the UNGO Sono mander, or connect the christians hands; How the UNGO Sono mander of the series of the se

Cedren hath it out of another Author, that this Herod was famously known by the name of nathrovo, the Child-slayer. Herod might be so called for the killing of his own

Sons.

But I wonder where the Author had this.

Indeed Enfebius himself hath said more than comes to his share as to this matter, even he also accuse the Herod of this horrible Disease, and chargeth it upon the murther of the Children: but (which was the sleepiness of the forgery) he

quoteth Fosephus for it too.

Our own Alfric the Abbat as unadvisedly, who having told the Story, closeth it up with this rash doors upon Herod, I see yell common, and the wicked King died miserably. Photius hath delivered it more expressly bad, and to no sense of Traditional belief. I know there is a kind of well-meaning in these devout Lies, but no more acceptable to him whom it seemeth to concern, than the cutting off of a dog's neck. The Christian Interest is more absolute and sufficient of it self, than to need a Supererogation of this kind.

The simplicity of Joannes Antiochenus is more useful here than the judgment of Enseibius. He telleth the History of the Children out of the Scripture it self, and then maketh this end of Herod's matters out of Clemens the Chronographer; Kal Angleis costors of Herod's miden adiatio, or wan-

หอังคน • รั้งค่อง, หู ผู้ท่องจะง • that is, And immediately Herod being taken with an incurable Disease, was eaten up of worms, and so died. Joan. Antioch. Melala Chronog. lib. 10. Ms. in Arch. Baroccian. Bib. Bodleian €.

But this Herod the Great was not eaten up of Worms neither; there's a difference betwixt and anomalogous, or garage, and anomalogous. This indeed was the Difease of which the other Herod died; Antiochus died so too; and both Acts 12. by the plain and visible judgment of God: the which where 2 Maccab.9. it is not very notably and convincingly revealed, it were good to make as little use of our own Augury as we can.

In the other Herod's case, S. Luke saith that an Angel struck him. This Angel in Josephus is but an Owl, Bugara + appear and a German Southsayer had told the King as much before. Antian. 1.18.c.8. But of this in a more proper place.

But if Herod the Great had been and manager of, or eaten up of Worms, and by the judgment of God too; is it to be thought that this judgment looked afquint upon all the rest of this King's enormities, and cast a full eye only upon the Massacro of the Children?

This is but to deliver up Herod to Satan here, that his Soul might be faved in the day of the Lord. Would you have such a man thus taken from the evil to come? Rather than so, if you would have a damnation upon Herod that sleepeth not, let him have his portion in this life; let him die the death of the righteous, and let his last end be like his.

Though he may feem to you to be never so much pluck'd off from God's right hand, yet you do not see that this man was written Childless: though he had drank so deep of the blood of Innocents, still there was one lest, and one of his own Race too, to sit upon the Throne of Jury. You are not to reckon of these things according to your own angry way of vengeance. The right profligati homines, and those that are notoriously engaged, especially in interested impieties, are most usually condemned to prosper here, that they may be the more secretly and justly reserved to the blackness and darkness of their own other World.

But if you will now, Herod shall be left in the very same

case that you would have him.

Let it be so, that he was judged here, that he might not be condemned hereafter; or, let both be true; ('tis so sometimes;) then I believe with you that the doom did as principally and immediately reflect upon this murther of the Innocents, as upon any of all the rest.

There is an appravation in the number too, at least if the

account be honeftly given up to our hands.

The Greek Tradition in the Rubrick to the Day is, and wellunds manager in. That it was no less than fourteen thousand.

The Ethiopiek Church rekoneth of as many in their Missal Memorials.

I know not what to say to this; but, if it be so, then Thou Bethlehem Ephratah art not so little among the thousands of Juda, Mich. 5.2.

It will not be much belide the matter, if here I remem-

ber you of this Story:

The Town of Hamel in the Duchy of Brunfwick was exceedingly peftered with Rats. There happened to come to Town a roguy Fidler, who undertook prefently to quit the place of all the Vermin, upon condition to receive fuch a fum of Money for his pains. The Burgers agreed. The Fidler betook him to his Pipe, at the found whereof the Rats came all forth, and followed the fellow quite through the Town to the River Weser, where they were all drown'd. The Piper (the Py'd Piper they call'd him) came to demand his money: but the fum was now thought to be too much, especially the thing being done so easily too, and so unexpectedly; yet they allotted him a good fufficient reward: but the fellow would have his Bargain, all or none; or else he would come by it as he could. They bid him take his course. The fellow set his Pipe to his mouth, and to work again as before; and all the Children followed him out of the Town to the Vale of Koppenburgh, where the Mountain seemed to open and receive in these little ones into a preposterous womb, and so closed up again. But certain it is, that it was never yet heard of where or how that Earth

Menolog. Decemb. 19. Antholog. f.

Earth delivered her felf of these Children again. The number of the little ones was 130; and the thing was done in Sermon-time upon the 26 of Fine, in the year 1284, as Sethus Calvifins out of the Annals of the Place.

The special reason why this Story is here set down, is that which follows. In the memory of this diafter the men of Hamel date all their publick matters especially from this Exodus, or going forth of the Children, fetting it down next

to the Year of our Lord.

Ammianus Marcellinus telleth of two that fuffered unjust- Ammia, Marly under the tyranny of Valentinian, Quorum memoriam apud cellin. lib.27. Mediolanum colentes nunc usque Christiani, locum ubi sepulti P. 369, 370. Cunt; Ad Innocenter appellant: whose memories the Christi-denbrogian. ans at Milane do yet celebrate, and the place where they lie buried is called The Innocents. These two last Digressions were not intended to be mistaken, but by this uninterested disguise, the more to justifie the Celebrations of these our own Innocents indeed: the feveral practices of whose memories I would have here taken as they are received, and they shall be more justly than affectionately delivered.

Brochardus in his Description of the Holy Land pointeth you to the very place where these Infants were flain; Item (faith he) oftenditur locus occifionis Innocentium puerorum.

Adrichomius and others tell you of a Chappel there about Bethlehem dedicated to their memory, and under that a Vault

in the which thele little Bodies lie buried.

The Description of this Vault you have in the Viaggio di Venetia al Santo Sepolcro: Verso l'oriente gli è un astra grotta, onero eaverna, giu baffa & firetta, ordinata in modo d' una Croce, e qui furono sepolti gli Santi Innocenti Oc. Ancora ne sepelirono una parte di detti Innocenti fra Betblehem & Bethania, otto miglia, lequali sepolture fe vedono ancora boggi di: that is, Eastward there is another Grot or Cavern lying low underneath, and the passage very narrow; it is contrived into the fashion of a Cross, and here (some of) the Holy Innocents lie buried: another part of them lie buried in the way betwixt Betblebem and Betbany, for a matter of eight miles distance; and their Sepulcres are to be seen to the svery day.

This is all the Local memory of these Infants I meet with; and 'tis more too than the good Arabick Nubian Geographer had heard of.

The Day.

& For their Anniversary Remembrances concerned in time. I do not find their Day among the ancient Holy ones.

There is a Greek Apostolical ('tis call'd so) Institution of the Church-Holy-days: 'tis true, they are but few there; indeed they could not be many as then. This bloody feed of the Church was not yet so much cast upon the ground.

The Greek Enumeration acknowledgeth and appointeth S. Stephen's Day to be kept Holy; but of the Innocents no

mention there at all.

The Arabick Translation of this Constitution hath more Holy-days than the Original, and the Hypapante for one.

And you are to rest (fay they) عيد الإجمونيني محو عذول السيد السيد لالويك פי עיד אלאיבובנתי אלדי הו דחורם אלסיד אלמטיח שף שולחולת upon the Festival (called) Aibubanti, and that is the entrance of the Lord Christ into the Temple. Constitut. Arab. Mf. fol. 67. a.

Codex Concilior. Arab. Tofep. Ægypt. Bod.

This Holy-day is called in the Roman Church Purification B. Marie; we call it so too, and from the Saxons Candlemas-day. Here the Arabick Greek word Aibubanti (and Ti) Mf.in Archiv. feemeth to betray the trust of the Translator, and therefore though it fall not so directly within my business, yet it is not to be let go.

Meurhi Glof. in water.

It passeth unexcepted against, that this Holy-day was first made at Constantinople, and no sooner than the times of Tustinian the Emperour. If it should be so, the Arabick Constitution doth not so providently begin with Ego Petrus & Panlus, Oc. as the Greek; and then afterwards infert a Holyday of Justinian's making, which was no less than 500 years after.

But to make up this as well as I may.

It is certain that the Arabick Translator followed some other Greek Copy than that which is now most usually received.

It is certain also that this very Holy-day was very anciently and immemorially observed in the Athiopick, the Coptick, and the Syriack Churches, &c. and by the name of

or Ingressius Domini, the entrance of the

Lord into the Temple. So that for the Thing and Celebration, it is absolutely old enough, if not Apostolically so; vet however (and which is the matter) much deeplier engaged in Antiquity than the times of Justinian. But for the Greek word here in the Arabick disguise, it is not so ready to give a just account. And yet if I should say that the Greek word were as ancient as the thing, though not in use and folemnity at Constantinople till those very times of Justinian, I know not what any Man could haply fay to the contrary.

And fo I have discharg'd the Translator as I could: but as to my own matters, it is to be confessed here, that though the Arabick Constitution maketh more Holy-days than the Greek, yet it maketh no reckoning of Innocents-day at all: neither indeed do I find this Festival in any of the Eastern

Almanacks.

For however there be Lessons appointed for this Day set Novum Tedown at the end of some Syriack Translations (as well Ma- ftamentum nuscript as Printed) of the New Testament, yet the Holy-Syriacum in day is not to be found in the Antiochian Kalendar.

And though the Athiopick Church in the celebration of Bodleian. their Corban, or Communion, useth to make a very solemn and devout Memorial of these Innocents; yet there is no Day. affigned to them in the Kalendar of that Church. Neither was it to be look'd for; for the Coptick Almanack it felf Athanasius (which is known to prescribe to this other) hath it not nei- Kirch. Gram-

Indeed none of all these Kalendars acknowledge more than seven or eight Holy-days throughout the whole year; that is, the Annunciation, the Nativity, the Epipbany, &c. Prater bac Festa celebranda alia non invenio; More than these I find not, faith one, (and of the Roman Interest too.) It is his Note to the Coprick Kalendar, and the reason importeth alike for all the reft. 'Tis true, I can tell you of an Arabick Kalendar

Archiv. Bib.

mat. Copt. fect.6. cap. 3. pag. 332.

Alkas Cyriac,] Tab Astron, Arab, Ms, in Archiv, Laudin, Bib, Bod.

Alkas Cyriac. Kalendar of Alkas at the end of his Aftronomical Tables, Tab Aftron. where I find this Day put down under the name and title of

Infants. But I can perceive too that this Kalendar is not very ancient, as well by the Memory of S. Chrysofton

that is, The death of John of the Golden mouth (as the Eastern men use to call this Father, and he is often so quoted in the Arabick Catena:) as also by an evident plainness of the Roman engagements there, not only from the very great number of Holy-days, but of such too as expressly belong to the Relation, and the (late too) Institution of that Church.

Here I do not mean to fit as Judge upon the Holy-days, as concerning their number or manner of Celebration; I mean only to speak to you a few words of peremptory and

indifferent truth.

1. That in the most Primitive and Apostolical times the Kalendars yielded up but a very short and only principal account of Saints and Martyrs; yet (which is to be noted by somebody) the Nativity of Christ is always one, and one of the chiefest: and moreover than that, the Saturday and Sunday (would you have me call them both Sabbath, days, or, which is worse, that which was the eighth, the seventh day!) were held in equal reverence of Keeping and Observation.

2. That the reason why so few Saints-days were observed in and about the first times, how substantial soever as for that present and exigency, yet draweth no necessary example upon us, were it not that the Eastern Churches in a full body had left the matter to this day at the very same rate as they found it then, without making any considerable addition to that small number any where, and in the most set and leading places, (as the Coptick, Antiochian Churches, &c.) none at all.

3. That it is most likely, that in the Times immediately succeeding to those which are granted for Primitive, the remembrance

membrance of Saints and Martyrs was practifed but in gross, at the solemn confessionary Commemorations of all together in the Memorial part of their Communion, and this onely by a naked rehearfal of their Good Names (as at the first) without any appointment of particular Days to this or that Saint. The flying tracks of these Commemorations you may discover in our own latest reformed Liturgies; or, if you would fee it nearer to the top of Time, then let your recourse be to the Ætbiopick Missal: you may fee that in the Bibliotheca Patrum; or, if you be curious, and would fee it somewhat more Original, you may read (that is, this part of it) in the Prodromus Coptus, c.2. de Copt. moribus, p. 37. 6 38.

4. Laftly, That the first assignment of these Remembrances in grois, to fet and fingle Days, and increasment too to to notorious a bulk, was very probably the defign of the Greek, but much more especially of the Latin Church; and for the most part not so anciently neither as to be reflected upon with any commanding or convincing reverence, nay nor done (when it was) to that just and clear purpose as-

would be wished for in this case.

'Tis true, the blood of these Innocents was dear, and pre- So Meursius cious in the fight of God, and like that of all his Saints. his Gloffar in * The day of ones Death is better than that of ones Birth, National. as by an excellent abuse of Expression the Church hath very well rendred the place: But do you think that a report of this kind will make these Bones fat? (Prov. 15.30.) your selves it may.

'Tis true too, that a Good Name is better than precious Ointment, (Eccl. 7.2.) But do not you know that these dead Flies (with reverence to your Saints be it spoken) do make this Ointment (which in the right sense indeed would be

very precious) to have a stinking favour?

Let me tell you the truth, (though I do it with an unforward will) This is one of the Little Follies that will flick upon you, who otherwise might be accounted to have been Men in reputation for Wisdom and Honour, Eeel. 10.1.

And now I think almost as much as could be hath been faid

faid against the Day of these Innocents; and yet for all that it is certain that the Holy-day is of very old standing in both the Churches: And thus and thus it was celebrated.

As nearer home, I shall begin with the use of the Abby of Oseney here at Oxford, (it was so, but the Maps will cheat you now, (indeed they are cheated themselves) its ubi Tros

ja fuit.)

By the use of this Church they were wont to bring our upon this day the Foot of a Child, prepared after their tashion, and put upon with red and black Colours, as to significe the dismal part of that Day. They put this up in a Chest in the Vestry, ready to be produced at the time, and to be solemnly carried about the Church to be adored by the people.

My Authority for this you have here fet down out of an old Ritual of that place, and observed to me by my very good and learned Friend Gerard Langbain Doctor of Divi-

nity, and Provost of Queens College.

The Rubrick in the Ritual is, Item notandum quod in die Innocentium, post Primam, praparetur Pes Innocentis, viz. cum rubro auriculari, nigróque panno super auricularem posito, qui jacet in quadam cista in Revestiario, & postea in Karola descratur, ut adoretur à populo.

The Rumick Wooden Kalendar useth to diffinguish these Holy-days, not as we and other folk do, but by a pretty

kind of Hieroglyphical memory.

As in stead of S. Gregory's Day, they set you down in a Picture a Schoolmaster holding a Rod and Ferula in his hands. It is because at that time (as being about the beginning of the Spring) they use to send their Children first to School. Adeò superstitiosi sunt quidam, &c. And some are so superstitiously given, as upon this night to have their Children asked the question in their sleep, Whether they have any mind to Book, or no? and if they say, Yes, they count it for a very good presage; Sin tacuerint aut negent, slive eas adjudicant. But if the Children answer nothing, or nothing to that purpose, they put them over to the Plough.

So for S. George's Day they picture an Horse; for S. John Baptist's a Lamb, ad Agnum Dei, de quo vaticinatus est, respicien tes. For Simon and Jude's Day a Ship, because they were Fishers; and so (to come to the matter) for Innocents Day the Drawn Sword of Herod. Olaus Wormius, Fast. Danicorlib.2. cap.19.

It hath been a Custom, and yet is elsewhere, to whip up the Children upon *Innocents-day* morning, that the memory of this Murther might stick the closer, and in a moderate

proportion to act over the cruelty again in kind.

Lewis the Eleventh was so said and serious a remembrancer of this Martyrdom, that he would not be interrupted by any Assairs of State, how important soever, in the stricted set sanctification of their Day. Philip de Comines.

But the most commensurate Recollection of this Day's Business (did not the Superstitious part spoil the Decorum) is that which we are now about; A Celebration of the Day, and the Diviness part of that, by a Service and So-

lemnity of Children.

The Episcopus Choristarum was a Chorister-Bishop chosen by his Fellow-children upon S. Niebolus's Day. Upon this Day rather than any other, because it is singularly noted of this Bishop, (as S. Paul said of his Timothy) That he had known the Scriptures of a child, and led a life sanctissime ab ipsis incunabilis inchoatam. The reason is yet more properly

and expresly set down in the English Festival.

It is sayed that his Fader hyght Epiphanius, and his Moder Joanna, &c. And whan he was born, &c. they made him Christen, and caled him Nycolas, that is a mannes name, but he kepeth the name of a child, for he chose to kepe vertues, meknes, and simplenes, and without malice. Also we rede while he lay in his cradel, he fasted Wednesday and Friday: these dayes he would souke but ones of the day, and therwyth held him plesed: thus he lyued all his lyf in vertues with this childes name. And therefore children don him worship before all other Saints, &c. Lib. Festivals in die S. Nicolas, sol. 55.

From this Day till Innocents Day at night (it lasted longer at the first) the Episcopus Puerorum was to bear the name, and hold up the state of a Bishop, answerably habited with a Crosser or Pastoral-Staff in his hand, and a Mitre upon his

head: and such an one too some had as was multi Episcoporum mitru sumptuosior, (saith one) very much richer than

those of Bishops indeed.

The rest of his Fellows from the same time being, were to take upon them the style and counterfeit of Prebends, yielding to their Bishop (or else as if it were) no less than Canonical obedience.

And look what fervice the very Bishop himself with his Dean and Prebends (had they been to officiate) was to have performed, the Mass excepted, the very same was done by the Chorister-Bishop and his Canons upon the Ew and the

Holy-day.

By the Use of Sarum (for 'tis almost the only place where I can hear any thing of this; that of Tork in their Processional seems to take no notice of it) upon the Eve to Innocents. Day the Chorister-Bishop was to go in solemn Procession with his fellows ad altare Santia Trinitatio, & omnium Santiorum, (as the Processional; or ad altare Innocentium sive Santia Trinitatio, as the Pie) in capis, & cereis ardentibus in manibus, in their Copes, and burning Tapers in their hands, the Bishop beginning, and the other Boys following, Centum quadraginta quature, &c. then the Vers. Hi empti sunt exomnibus, &c. and this is sung by three of the Boys.

Then all the Boys fing the Profa fedentem in superna majestatis aree, &c. The Chorister-Bishop in the mean time sumeth the Altar first, and then the Image of the Holy Trinity. Then the Bishop saith modesta voce the Vers. Latamini; and the Respond is, Et gloriamini, &c. then the Prayer which

we yet retain.

Deus, cujus bodiernà die praconium Innocentes Martyres non loquendo. sed moriendo, confessi sunt, omnia in nobis vitiorum mala mortifica, ut fidem tuam quam lingua nostra loquitur, etiam moribus vita fateatur: Qui cum Patre & Spiritu Santio. &c.

But the Rubrick to the Pie saith, Sacerdos diear both the Prayer and the Letamini, that is some Rubricks do; otherwise I take the Benediction to be of more Priestly consequence than the Oremus, &c. which yet was solemnly performed by the Chorister-Bishop, as will follow.

In

In their return from the Altar Precentor puerorum incipiat, &c. the Chauter-Chorister is to begin De Sanita Maria, &c. the Respond is Felix namque, &c. Et sic processio, &c.

The Procession was made into the Quire by the West door, and in such order (as it should seem by Molanus) Ut Decanus cum Canonicis insimum locum, Sacellani medium, Scholares verò cum suo Episcopo ultimum & dignissimum locum occupent, &c. That the Dean and Canons went foremost, the Chaplains next, the Bishop with his little Prebends in the last and highest place: the Bishop taketh his seat, and the rest of the Children dispose of themselves upon each side of the Quire upon the uppermost Ascent, the Canons Resident bearing the Incense and the Book, and the Petit Canons the Tapers; according to the Rubrick, Adistam processionem pro dispositione puerorum scribuntur Canonici ad ministrandum issem; Majores ad thuribulandum & ad librum descrendum, Minores ad candelabra portanda, &c.

And from this hour to the full end of the next days Procellion, Nullus Chericorum folet gradum superiorem ascendere,

cujuscung, conditionis fuerit.

Then Episcopus in sede sua dicat versum, Speciosus forma, &c. Dissus all gratia in labius tuis, &c. then the Prayer, Deus qui salutis aterna, &c. Pax vobis, &c. Then after the Benedicanus Domino, Episcopus Puerorum in sede sua benedicat populum in hunc modum; that is, The Bishop of the Children sitting in his seat, is to give the Benediction, or bless the

People in this manner.

Princeps Ecclesia, pastor orilis, cunctam plebem tham benedicere digneris, &c. Then turning towards the People, he singeth or faith (for all this was in plano cantus; that Age was so far from skilling Descant or the Fuges, that they were not come up to Counterpoint) Cum mansuetudine &charitate bumiliate vos ad benedictionem; the Chorus answering, Deo gratias. Then the Cross-bearer delivereth up the Crosser to the Bishop again: Et tune Episcopus Puerorum primo signando se in fronte sic dicat, Adjutorium nostrum in nomine Domini; the Chorus answering, Qui fecit calum & terram. Then after some other like Ceremonies performed, the Episcopus Puerorum or Chorister-Bishop beginneth the Completorium or Complyn; and that done, he turneth towards the Quire and saith, Adjutorium, &c. then last of all he saith,

Benedicat vos omnipotens Deus, Rater, & Filins, & Spiritus Sancius.

Li die Sanctorum Innocentium ad secundas vesperas accipiat Cruciferarius baculum Episcopi Puerorum,& cantent Antiphon. Princeps Ecclesia, & c. sicut ad primas vesperas. Similiter Episcopus Puerorum benedicat populum supradicto modo,& siç com-

pleatur Servitivm bujus diei. Rubric. Proceffional.

And all this was done with that Solemnity of Celebration and appetite of seeing, that the Statute of Sarum was forced to provide, Sub pana majoris Excommunicationis, ne quis pucros illos in prasata Processione, vel aliàs in suo ministerio, premat aut impediat quoquo modo, quò minus pacissic valeant sucre & exequi quod illis imminet faciendum, &c. That no man whatsoever, under the pain of Anathema, should interrupt or press upon these Children at the Procession spoken of before, or in any other part of their Service in any ways, but to suffer them quietly to perform and execute what it concern'd them to do.

And the part was acted yet more earnestly; for Molanus saith that this Bishop in some places did reditus, census, & capones annuo accipere, receive Rents, Capons, &c. during his year, &c. And it seemeth by the Statute of Sarum that he held a kind of Visitation, and had a full correspondency of all other State and Prerogative; for the Statute saith, Electus autem puer Chorista in Episcopum modo solito puerili officium in Ecclesia (prout sieri consuevit) licenter exequatur, Convivium aliquod de catero, vel Visitationem; exterius vel interius, nullatenus, sed in domo communi cum socius conversetur, &c. Ecclesiam & Scholas cum cateris Choristis statim post Festum Innocentium frequentando, &c.

More than all this, Molanus telleth of a Chorister-Bishop in the Church of Cambray, who disposed of a Prebend which fell void in his Month (or Year, for I know not which it was) to his Master, quasi jure ad se devoluto: Quam

collationenz

collationem beneficii verè magnifici reverendissimus Prasul, cum puer grato animo magistrum suum bene de Ecclesia meritum no-

minaffet, gratam & ratam habuit.

In case the Chorister-Bishop died within the Month, his Exequies were solemnized with an answerable glorious pomp and sadness. He was buried (as all other Bishops) in all his Ornaments, as by the Monument in stone spoken of before, it plainly appeareth; the Express or Image whereof I have here set down in the dead posture, as repeating over a passage of that kind which deserveth to be remembred, though it were not fit to have been done.



For this Antick anthe Feet of the Child, it is also a little

to be spoken to.

This manner in Sepulture is very ancient and usual, both in the Christian and the Common Interest; and yet methinks 'tis a hard matter to fix a through-pac'd Reason upon it.

Geog. Nub.

The Arabick Nubian Geographer hath this piece of Stopar. 3. clim 47 ry: He very fully describeth the Sepulcres of the Septem Dermientium, (the thing I think is not fo, but will ferve the turn as if it were true) and then faith,

At the Feet of these dead Sleepers, and to each of them. a Dog lay to the Tomb, his head reflext upon his tail.

It will be a safe and easie way howsoever, (and I think 'tis true too) that all these Appointments of Gentry came down from the Egyptians. It feems we have not observed yet how much of the great business of Heraldry we have taken from them; whereas we that wonder at this odd kind of writing, express and turn it into English our selves. Pansanias in his Baotica, where he speaketh of the Sepulcres of those Thebans which so stoutly fell in the Macedonick War, faith, that their Tombs had no Inscriptions, Emonue 3 inister aund News, but the statue of a Lion stood by, as to fignifie their courage (and fortitude.) Ptolemans the Phaftian rendreth the Original of these things up to Hercules: but that huge Name fignifieth to much and to little, that I know not how to make the Synchronism.

The matter, if it be taken from the Original, is plainly Hieroglyphical. That People were the first that read neither backwards nor forwards, but a way of their own. Caustims and others may be feen to the 37 Hieroglyphick of Ho-

rus Apollo.

For the thing here, the Head indeed and Fore part was much defaced, but it was not untoward to guess the Dragon by his Tail; where yet I did not only make use of my own lagacity (fuch as it is) but of that also of trevingenious triends Mr. Edmund Chilmead and Mr. Bichard Goodridge. who discovered no otherwise upon the place.

The little Monster (I think I may call it so) seemeth to acknowacknowledge it felf to some Noble Family; but I believe 'tis higher yet; and, as to express a Bishop in every point, referreth to that of the Pfalmift, Conculcabis leonem & draconem.&c. For the smalness of this matter had reason to entitle it to the divinest looks they had at that time; and a child of this kind might be thought fit enough to tread up-

on the Old Serpent.

In the Greek Traditions concerning the Day I find not any thing like to this manner of Celebration; and in the Latin but very little. Durand indeed maketh mention (and Durand.lib.7. only (o) of the Benedictio Puerorum in die Innocentium. Belesh c. 44. num. 15. faith as much; Nocturnas & universum Officium crastinum celebrant Diaconi, quod Stephanus fuerat Diaconus & ad Lectiones concedunt Benedictiones, (quod tamen facere non debent, faith Durand) ita tamen ut ejus diei Miffam celebret Hebdomadarius. Sic eodem modo omne Officium perficiunt Sacerdotes ipfo die beati Joannis, quod bic Sacerdos fuerit; & Pueri in ipso festo Innocentium, quia Innocentes pro Christo occifi Sunt. Beleth. Divin. Offic. Explicar. cap. 70. The Saxons had and kept the Day, as it feemeth by their Evangelistary, where the Rubrick to the Gospel is, Dyr zobrpel real on cyloamarre 525, This is the Goffel for Childmaß or Childermas-day. But of any Chorister-Bishop, as to bear a part in the observation, I did not attain unto: and fince I can almost perceive that it was not much to be expected; and I am not to diffemble that a very ingenious Friend of mine, Mr. Thomas Barlow of Queens-College, suggested to me as much. The Custom doth very much appear to have taken its Rife from the Romish; but how anciently, I must confess I know not. It began to lofe it felf more especially from the times of the Council of Basil in the 21 Session, whereof it receiveth this sharp rebuke.

Turpem abusum in quibusdam frequentatum Ecclesiis, quo certis anni celebritatibus nonnulli cum mitra, baculo & vestibus pontificalibus more Episcoporum benedicunt, (quod festum Fatuorum, vel Innocentium, vel Puerorum, in quibusdam regionibus nuncupatur) &c. Hec sancta Synodus statuit & jubet, &c. ne bæc aut fimilia ludibria exerceri amplins permittant. Seffion. 21.

I know not whether it will be best to say, that the Reverend Fathers might have been less mistaken; but that the Festum Fatuerum was a distinct Holy-day from the Innocents-day, is a clear case from Durand. ubi suprâ.

Otherwise I think it is not much to be thought that God.

took any very great pleasure in the Sacrifice of Fools.

It feemeth indeed to fuit well with Flesh and Ceremony, that the Memories of the young Innocents should be kept in store by a Holy-day of Children, but 'twas but strange fire. The Word of the Lord was precious in those days, when the Child Samuel ministred before him in a Linen Ephod.

All this notwithflanding, you may note too, that these are not the least of those little ones which have been made

capable of this improper excellency.

Baronius telleth of an Archbishop of Rhemes consecrated at five years old. But see Sethus Calvisius to the year after Christ 925, yet a little further. And that you may the less be moved at this small thing represented here unto you in such grand Apparel, I shall set down in the last place (as connatural to the business) a Story of an Episcopus Piscis, or a Fish in Bishops Habit. You must not question whether this be Jure Divino, or no. This Sea-ghost appeared in this form and fashion.



You may find as much in Gesner and others; but Rondeletius is my Author, and these are his words. He had related before of a Monk-fish, and then he saith,



Monstrum aliud multo superiore mirabilius subjungo, quod accepi à Gisberto medico Germano, cujus antè aliquoties memini, quod ipse ab Amsterodamo cum literis acceperat; quibus ille affirmabât, Anno 1537 in Polonia visum id monstrum marinum, Episcopi babitus & ad Polonia regem delatum, cui signis quibus damindicare videbatur vehementer se cupere ad mare reverti; quò deductus, statim in id se conjecit. Sciens omitto plura qua de hoc monstro mihi narrata sunt, quia fabulosa esse arbitror.

Ea est enim bominum vanitas, ut rei per se satis mirabili præter verum plura etiam affingant. Ego qualem monstri iconem accepi, talem omnino exhibeo; vera ea sit, an non, nec affirmo, nec refello. So Rondeletius. Not to bestow much upon the Translation, in short it is, That in the year 1531. a Fish was taken in Polonia, such an one as represented the whole appearance and appointments of a Bishop. This Sea-monster was brought to the King, and after a while feemed very much to express to him, that his mind was to return to his own Element again: which the King perceiving, commanded that it should be so; and the Bishop was carried back to the Sea, and cast himself into it immediately.

There is a stranger thing belonging to this story than the thing it felf, that Cromer, who lived then, and wrote the History of Polonia at that very time, should know nothing

of the matter

Bellonius faith, that this Fish was for all the world like to Cujus corpoa Roman Bishop, sua mitra, suisque reliquis ornamentis, &c. ris magnitu-What Popery in the Sea too? Away with these baubles; do, facies ac tis a marvel that fuch fopperies should be pretended to the rat omnino beating down of substantial truths, (because you and I must qualem videlive, forfooth) and yet the things themselves should signi- mus Episcopi fie just nothing at all.

cujusdam Romani.

FINIS.

the first traction is a complete district for it The wind to the property and interesting the Service soft, applied a verse demonstration bas and the sufficient and an element The last on the Libertus . The Toah and the second The state of the s , and the state of The second of the state of the So that of an angell a Live . Mis a mining a

DE

ÆRIS&EPOCHIS:

SHEWING THE

SEVERAL ACCOUNTS

OF

TIME

AMONG ALL

NATIONS,

From the CREATION to the PRESENT AGE.

BY

fOHN GREGORIE,

Master of Arts of Christ-Church in Oxon.

LONDON,

Printed by A. Clark for T. Williams, and are to be fold at the Bible in Little Britain. 1671.

ÆRISKEPOCHIS.

SEVERAL ACCOUNT H O

AMONGALL

GITAGO

From the CREATION to the PRESENT AGE.

FOHN GREGORI

Master of Arts of christ-Church in Oxon.

LONDONS

Printed by A. Clark for T. Williams, and are so be fold at the able in title tribung area.

ter for a thould be taken for a Lithar's

De Æris & Epochis.

SHEWING THE

SEVERAL ACCOUNTS

AMONG

ALL NATIONS,

From the Creation to the Present Age.



O determine the Confusion of things. Chronology taketh part with History; which interweaving the Account of Time with the paffages of Story, rendreth the Series more distinct, and fitter for comprehension.

Not to be curious about the description of Time, whereof S. Au- Conf. 11, c, 14.

gustin confessed, Si nemo ex me querat, scio; si quarenti explicare velim, nescio. 'Tis the measure of all our Motions, and is divided by the two greater Lights of Heaven into Days, and Months, and Years, Gen. 1. The two lesser parts of Time will offer themselves in the consideration of the greater.

A Year, though it might have been as truly faid of any other Star or Planet, yet is it now made proper to the Sun and Moon, whose Revolution in the Zodiack is the general definition of this part of Time; fo that every Month in

the stricter sense should be taken for a Lunar Year , but that use hath prevailed against the right acception, making the Moon's Year to be that space of time wherein she measureth the Zodiack 12 times, or maketh twelve Conjunctions with the Sun. This course she dispatcheth in the space of 354 days, 8 hours, and some odd minutes, eleven days or

well nigh before the Sun.

The Sun's Year is the Revolution of his Motion in the Ecliptick; which if it be accounted in the Zodiack, it useth to be called Annus Temporalis, because it so distinguisheth the quatuor Tempora, Summer, Winter, &c. It is otherwise termed (and indeed most properly) Annus Tropicus, or Vertens, because the Astronomers of old reckoned this Year from the Tropicks first, as it may seem; though after also from the Equinoctials depending upon the Suns entrance into these Points, which they used to observe with a great Cabafil. in 3. brazen Circle, planted to Ti yeavely sod Teregrave, in the Iquare Porchat Alexandria mentioned by Hipparchus, whom Ptolemy citeth in the third of his Almageft, cap. 2. which is concerning the quantity of the Year.

If the Revolution be accounted from any Fixed Star to the fame again, the Year is then called Annu Siderens, first appointed by Thebit the Arabian, and very much advanced by the late learned Copernicus, against the unfounder Opinion of Ptolemy, in whose judgment it seemed as deceivable as to account from the wandring Saturn or Jupiter.

A Year therefore in our most useful sense is that space of time in which the Sun passeth through the twelve Signs, reckoning his Motion from under any one of the Fixed Stars (but from Aries to chuse) unto the same again.

The precise quantity of this Year in Days is determined of by all to be 365, but the furplus of Hours and Minutes hath very much and vainly exercifed the most curious.

To fay nothing of Democritus, Harpalus, Meton, Ariftarcbus, Archimedes, and others, who affigned each of them his several quantity. Julius Cesar's Mathematician setteth down 365 days and fix hours: Hipparchus and Ptolemy found this to exceed as much as made up the three hun-

Ptolem.c.2.

dredth

dredth part of one day. Albategnim doubled this proportion. The Correctors of the Roman Kalendar like, none of these: and whereas all the rest adjudged the surplus to be less than the fourth part of a Day, Copernicus findeth it to be more, and setteth down 365 days, 6 hours, and 40 seconds. Censorinus therefore said well, that the Year cosisted of 365 days, and one part of the sixth, but how much (saith he) no body knows. But the Julian proportion, as most ready for calculation, hath obtained in Chronology: Erit igitur (so Emend Tem-Scaliger said of his) instituti nostri Fundamentum Annus Ju-Por. 1. 1.

CHAP. I.

Concerning the Characters of Time.

A character in Chronology is a certain Note whereby an infallible Judgment is made of the Time proposed. They are either Natural or Civil. Natural, as Eclipses, the Cycles of the Sun and Moon, &c. Civil, as the Sabbatical Years, the Indictions,&c. Their importance in History is more than their appearance: Sine his, without these, (saith Scaliger) omnis conatus irritus, 'tis to no purpose to go to work. Character temporis (as the same Author) constituit sines audaciae Computatorum, ut qui in boc negotio Characterem negligat non magis sit audiendus quam qui negat principia. Can. Isagog. We begin with the Natural Characters, and first,

CHAP. II.

Of the Eclipses.

Clipse is more properly said of the Moon than of the Sun. The Eclipse of the Moon is caused by the Interposition of the Earth; the Eclipse of the Sun by the Interposition of the Moon: therefore the Sun cannot be eclipsed but when he is in Conjunction with the Moon, nor the Sun Conjunction with the Moon, nor the Sun Conjunction with the Moon, make the Moon of Moon

Moon but when the is in opposition to the Sun : wet rieither do the Ecliples come to pals as often as thefe Lights oppose or conjoyn, for then they should be Monthly; only that Conjunction or Opposition maketh an Eclipse which is Diametral, that is, when the Centre of the Earth and the Centres of both the Luminaries shall be in the fame Line, which hapneth to be there only where the Moon's Eccentrick cutteth the Sun's in that Line which is therefore called the Ecliptick. This Interfection is (as needs it must) but in two places, called by Ptolemy the Nadi, one ascending, the other descending. The Arabians term them the Dragon's Head and Tail, from the fashion of the Interfections, as they imagine it. But neither do these Interse-Ctions keep one certain place, but moving make a Circle of 18 years; fo that the Eclipse of the Moon which shall fall out the tenth of December next in the 20 Degree of Gemini. shall 18 Years hence come to pass in the same Sign again.

Therefore Eclipses being Periodical the beginning of the World supposed, the Astronomer by Calculation can attain to any and all that ever have been, by the same Rules by which he foretelleth those that shall be so; that if any where in Story this Character stall occur, nothing can more affure

the Time.

Let inftance be made in the beginning of the Grecien Empire, the appointment whereof dependeth upon the Battel at Arbela. or (as Plutarch correcteth) at Gaugamela. Eleven days (faith the same Author) before this Fight an Eclipse of the Moon was feen; 'twas the second hour of the Night, faith Pliny, the Moon then rifing in Sicily. Aftronomical calculation demonstrateth that this Eclipse (all things confidered) could not fall out but in the second year of the 112 Olympiad, which was the 3619 of the World, the Sun being then in the 24 deg. of Virgo. And therefore that God Cic. de Divi- in Cicero mistook the course of the Stars, who presaged. that if the Moon should be eclipsed in Leo a little before the Sun's rife, the Victory should fall on Alexander's side. So indeed it did; but neither was the Moon then in Leo, nor the Sun in the East. For such is the affurance of this Character.

mat. 1.1.

sacter, that though the Aftronomer learn of the Historian, De Emendat. that there was an Eclipse; yet where, and oft times when Temp. lib. 5. it was, the Historian might learn of him.

Chronol.Bunting, fol. 1 16.

Eufebins and Die fet down that there was an Echipfe of the Sun a little before the death of Augustus; but by a Calculation Aftronomical, the Eclipse was not of the Sun, but of the Moon; nor was it a little before, but a little after his death

S. Hierem reporteth, that in his time (about the Year of Christ 393) so terrible a darkness overshadowed the earth. (obscurato sole) that every man thought the World was at an end. Nos feindimme Ecclefiam (faith he to Panmachius) chen ante paucos menfes, circa dies Pentecoftes, cum obfcurato Sole omnie Mundus jamjamque venturum Indicem formidaret?

But the Aftronomers find that there could be no Eclipfe of the Sun then, nor near about that time: but in fuch cafes they answer, that the Interposition was made by some unnimal exhalations of that opacity, which might intercept the Sun's light in as great a measure as if the Moon had come between. Such an one was that Eclipse (as some Hiftorians mifcall it) which was feen fo often in one Year before Cefar's death; and that of the Year 798, the Sun be- Scal in Prole;

ing fo dark for 18 days together, ut naves in mari aberrarent, gom. pag. 51. which was a greater Eclipfe than the Moon could make.

Yet neither is it here to be diffembled, that the Aftronomers themselves do not always agree about this infallible Character; for Moller findeth out, by his Frifian Tables, many Eclipses which cannot be attained unto by the Prutenick Tables, or those of the King Alphonsus, &c. To excufe this, we are to lay an imputation upon their Tables, as being not all exacted from the same Hypotheses, or not performed with like eleborate erection: Or otherwise we are to fay (Supposing the Tables to be exact) that some error was committed in the calculation of the Eclipse. And in this case we are to mide our selves by the greatest Maflers in the Art. For what if Miller fay that the Year of Cefar Augustus his Disease cannot be demonstrated by the Eclipse of the Moon in the beginning of Tiberius, because

the Moon was Eclipsed both the Year before and after? Sethus Calvifus may latisfie, that neither of those could be total, as this was: and whereas the one of those was feen at 7, the other at 8 of the Clock at night, this was feen at &

in the Morning.

And therefore all this notwithstanding, the Character is to be accounted excellent, and of fingular importance; which Ariftotle himself not ignorant of, appointed Califibenes at the Siege of Babylon, to referve with all possible care the menous or Aftronomical Calculations of the Chaldeans. as Simplicius relateth. And the care was taken, yet none of these observations (though known to be very many) could escape the injury of time, save only three Eclipses, which came to Ptolemy's hands, unto which himself added three more of his own observation, serving very much to the advancement of Historical Truth: though this be but a small number, in comparison of those many which the Historians here and there have committed to memory; for indeed we are not for this matter much less beholden to ignorance than to knowledge. We know when it was that a Roman General durst not give Battel for fear of an Eclipse; and that of the Moon in the beginning of Tiberius, as one men-Tacit. Annal, tioned, as Tacitus can tell us, affrightned the mutinous Soldiers into order and accord: And 'tis not long fince the Conqueror of the Indies perswaded the Natives, that he had complained of them to their Moon, and that such a day the God should frown upon them; which was nothing else but an Eclipse, which he had found out in his Almanack.

However this ignorant Admiration was an occasion to the Men of those days, not to leave so strange an Accident as an Eclipse out of their Story, especially if it happened to be great, or concurring with any notable defign: littleaiming at that which the reach of these days hath brought to pals upon them, which by turning over the Leaves of that Celestial Volume, recovereth their Eclipses again; and by application of this Character, maketh as fure of the time

proposed, as if it had been written in Heaven.

fully by the formed Meter, who, finding that the Mer

(13:10)

CHAP. III.

Concerning the Cycle of the Sun.

He division of the Year into 52 Weeks, because it setberech off one day supernumeray, maketh an alteration in all the reft; so that the Days of the Week (which use to be affigned by the Letters of the Alphabet) fall not alike in feveral Years; but Sunday this Year must fall out upon the next Year's Monday, and to forwards till feven Years; and (because the Biffextile superaddeth another day every fourth Year I till four times feven, that is, twenty eight Years be gone about. This Revolution is called the Cycle of the Sun. taking name from Sunday, the Letter whereof (called therefore Dominical) it appointeth for every year. It is found by adding nine (for so far the Circle was then gone about) to the Year of our Lord, and dividing the whole by 28. So to the Year following 1639, if 9 be added, the numerus faclus will be 1648, which divided by 28, leaveth 24 for the Cycle of the Sun.

CHAP. IV.

Concerning the Cycle of the Moon.

The Cycle of the Moon is the Revolution of 19 Years, in which space (though not precisely) the Lunations do recur.

For because of the Sun and Moon's unequal motions, the changes falling out inconstantly, the time of Conjunction could not be still the same. This variety the Ancients perceiving to be Periodical, endeavoured to comprehend what Circle it made in going about. Cleostratus the Tenedian perfwading himself, that the Variety shished within the space of 8 years, proposed his Octaetris, affording thereby no small direction: But the error of this was discovered in part by Harpalus sixts, and after that by Endowns, but morefully

fully by the learned Meton, who, finding that the Revoluti-

on was not completed in less time than the space of 10 Years, fet forth his Enneadecaetris, within the Circle whereof the Lunations (though not exactly) do indeed recurs so that if the Quadrature of the Moon shall fall out as this day of this year, the like shall return again the same day of the 19. year succeeding. This Cycle is therefore called Cyclus decennevennalis, and from the Author Anus Mesonicus. from whose Athenians the Egyptians may seem to have received it, as the Romans from them, in Letters of Gold; from whence (if not from the more precious use of it) it obtain'd to be call'd, as yet fill it is, the Numerue Aureus, or Golden Number. It was made Christian by the Fathers of the Nicene Council, as being altogether necessary to the finding out of the Neomenia Paschalis, upon which the Feast of Easter, and all the rest Movable depended. It self is found by adding an Unite to the year of our Lord, and dividing the whole by 19, the remainder shall be the Cycle of the Moon; or if nothing remain, the Cycle is out, that is 19.

Origan.

CHAP. V.

Concerning the Ferial Character.

THe Character of any Time propos'd, is that which remaineth after all the Septenaries be cast away from the whole sum converted into days.

In rationibus Solis & Luna (faith Scaliger) de dierum aggregato semper abjicimus omnes Septenarios; & residuum cum

boris & Scrupulis, eft Character temporis propositi.

So the Character of a Month conditing of 29 days, 12 hours, and 793 minutes, is 1. 12. 793. that is, Feria prima. bor. 12. min. 793. for so much remaineth more than the Septenaries. The Ecclesiastical Year of old began at Easter, the first Week whereof was all Holyday, the days being distinguished by prima, secunda, veria, &c. added unto Feria. From thence the days of any other Week began to be called Feria prima, secunda, &c. 'Tis a Character of good affurance.

ferance if the Historian set down Qua Feria, what day of the Week the Act was done. And if he set down what Holy or Festival day it was, 'tis a double Character. An Example shall be the decease of great Otho, which, as some Historians cast, happened in the year of Christ 972, as others, in the year 973, but they say too, that he died the seventh of May, upon the fourth day of the Week, and a little before Whissuitide; but the seventh of May could not fall upon the Feria quarta, but in a year whose Dominical Letter was E, which was the Letter of 973, as 'tis certain from the Cycle of the Sun, which that year was 2.

Besides, the Cycle of the Moon was 5, therefore the Terminus Paschalis that year was March the 22, therefore the 11 of May was Wisfunday, which cannot be said of the years before or after. Therefore 'tis certain that Osho died

that year, or else he died not that day.

CHAP. VI.

Concerning the Great Conjunctions.

Conjunctio Superiorum is not the same thing now as of old. The ancient Astrologers called no Conjunction Great but that of trium Superiorum, when Saturn, Jupiter, and Mars met all together. But the later finding the effects of the two conjoyned more strong and prevailing than of the three, have given the name of a Great Conjunction on-

ly to that of Saturn and Jupiter.

These two superior Planets finishing their Circles in unequal time, they make three Conjunctions in the whole Revolution. The twelve Signs in Astrology are divided into sour Trigons, or Triplicities, each denominated from the connatural Element; and so they are three Fiery, three Aery, three Watery, and three Earthy. Nineteen years and some odd days and hours gone about, Saturn and Jupiter meet together in Signs of the same Triplicity: 198 years gone about, they meet in Signs of several Triplicity, but not altogether incomplying: 794 years and 214 days gone

about,

about, they meet in Signs of contrary Triplicity. The first of thele is called Conjunctio minor; the second, Media; this later Magna, the Great Conjunction, when Saturn joyneth force with Jupiter in the Fiery Trigon or Triplicity, which though it happen in 794 years and 214 days, yet it useth to be accounted by the Numerus Rosundus of 800.

By these Conjunctions Cardinal Aliae undertook to reform the whole state of Chronology, and make infallible

demonstration of the years of the World.

To bring this about, he first of all supposed out of Albamazar the Figure of Heaven when the World began; That the Horoscope was in the seventh of Cancer, and that the Sun was in the 19 of Aries, the rest of the Planets accord-

ingly affigned.

This taken for granted, he brought himself to that first and great Conjunction, which falling out in the Watery Triplicity, infinuated such an instuence into the Inserior Bodies, as brought upon the World that universal Deluge, as Aoniar and Albumazar delivered out of their Ancients. By this Conjunction he assigned 2242 years for the Interval betwixt the Flood and the beginning of Things; but which was neither true in it self, nor following his own Principles. And therefore we may imagine what Conclusion he was likely to make, whose Foundation was not better appointed: though otherwise a great Conjunction may be set down among the Characters of Chronology; but rather to assure, than to find out the moments of Time; and more concerning that which is to come, than those which are gone and past.

Concerning the Civil Characters, and first of the SABBATICAL YEARS.



S the Fews every seventh Day, so their Land every seventh Year kept a Sabbath, which was therefore called Annus Sabbaticus, and the whole seven Hebdomas Annalis, a Week of Years. These seven Years, seven times told, made 49 Years, and the 50 was their Fubile, fo

call'd from Tobel, which, as some Rabbins interpret, is as much in Arabick, as Aries in Latin; for so Aguiba one of their Talmud in Doctors reporteth, that when he travelled in Arabia he Rosh. Hasiaheard the People call a Ram Jobel. Add hereunto, that when na. the Tubile came, a great found of Trumpets was to be made through all Israel in fign of the Remissions, and these Trumpets they say were made of Rams horns. But this, though favoured also by the Chaldee Paraphrase, yet soundeth not so credibly to the Learned, especially the known Targum in Arabick not acknowledging that word. And if not, then Jofu.6.v.4. it may be faid, that Fobel fignifieth any Musical (however horrid) found, so called, as Masius helpeth it out, from Jubal the Father of them which play upon the Harp and Organ.

The Tubiles though by Institution beginning at the 2500 year from the Creation, yet are Proleptically reckoned from the beginning of the World; which also was considered by the Author: for the first year of Moses his first Tubile, was the last of the 51 Jubile from the World's Creation, accounting from the Autumn where the Jubiles began.

If it be faid that such or such a thing was done in a Sabbatical Year, 'tis a very good Character in the Fewish Chronology.

'Tis an ordinary opinion that Nebuchadnezar was the fame

fame with that Nabopolaffar in the Canon of Ptolemy: But 'tis certain out of the Prophet Ferenzy, that the 18 year of Nebuchadnezar was a Sabbatical year, and it may be demonfirated out of the Almagift, that the 18 of Nabopoleffar was not: therefore they were not the same by this Character.

But in accounting the Sabbatical Years, this Rule is to be observed, that the same year which endeth one Jubile beginneth the next, or otherwise the Scripture it self would be charged with error. And therefore Bucholcer and others. who were not aware of this, are not to be trufted for their Sabbatical Chronology. Eusebius himself was not much bet-Helye Lexic. ter advis'd; and yet Helychius could tell that Togsan in loBinai & was year moneground inter it, the space of 49 years.

Those who think the Sabbatical years noted in the 7em il Kalendars not to be truly fo call'd, may as well fay fo of their Sabbatical days, Those who think the Sabbatical years were disused in the Captivity, must consider better; of the Prophets words, who, when they feem to fay fuch a thing, are not to be understood of the simple celebration. but the Moral Solemnities, as Fer. 34. and elsewhere. Those who think the Sabbatical years, though instituted syet never to have been observed among the 7ems, may repent of that mistake, as well as Scaliger himselt, In Frag. p. 34.

CHAP. II.

Concerning the Indictions,

T Ndiction ab indicendo. 'Twas the Revolution of 15 years. devised, as our Bede thinketh, to avoid confusion in Chronology, likely to arise from the Common use, which was to fay, such a thing was done in such a year of such a Reign, without considering what time of the year the King that then was began to rule, or what time the Predecessor ended. But why this Period should be called an Indiction, the causes given, faith Calvifius, multa funt, quas filegas, cum diversissima sint, incertior abis quam accessisti. Several reafons are let down in Sir Henry Spelman's Gloffary, out of Cedren, Scaliger, Paul Petavius and others. The first and greatest pains about this were taken by the learned Onnpbrius, yet unprofitably. Scaliger confidered of a new rea-Ion, but which Baronius refuteth ad Annum Christi 312. Scaliger again replieth in his next edition, and feemeth to ac- Scalig in Prequit himself of the Cardinal's exception, but cannot be legom. p.210. heard neither by Peravius nor Calvifius, though as much adored by this later, as flighted by the former. And indeed, faith Petavius, this is one of those things which could never yet be found out though very much inquiry hath been made after it.

Indiction is most properly faid de Tributo Indicto, as ap- Cod. 1. 10. peareth by the Title in the Code. And because these Tributes Tit. 16. indicebantur in Quinquennium, therefore that which was wont to be called Luftrum, was otherwise acknowledged by the name of Indiction, answering to the Greek mermaneis, as in Circle, so in use; the Indiction being nothing else but a Roman Olympiad. Succeeding times put tria Lustra together, and called three by the name of an Indiction; fo reckoning their years, and beginning at the Emperor Theodofins, faith Cedren, but deceiving himself, for the 273 Olympiad in the Falti Siculi hath this Synchronism, Indianavar Kursarmeursverrer Der aege, that is, Here begin the Indictions of Constantine. He saith of Constantine, for that before this time there had obtained in the Antiochian use a Julian Indiction. Indictio Juliana Antiochenfium beginning in Julius Cafar, 48 years Ante C. N. noted therefore in the fame Fasti with an 'Apm' Indianor, or the first Indiction, but as I think of 5, not 15 years. Those of Constantine began (as was faid) in the 273 Olympiad, in the third Confulfhip of Constantine, and second of Licinius. Therefore they began 312 years post Ch. Nat. as only Petavius is not certain of. Therefore the Indictions began at the very dismission of the Nicene Council; succeeding, faith Onupbrins, in place of the Olympiads, which as unchristian, the Emperor had forbidden. (11011)

The same Author citeth a Canon of the Council, That the Bishops Rescripts, &c. should bear the date of the Indictions, &c. but to be taken upon his own truft; for the Ca-

non, faith Petavius, is not there to be found.

But certain it is, that the Indictions began at this time, confissing of 15 years: and if not with some relation to those three years, during which the Council assembled, allowing for each of those a Lustrum or Quinquennal, then likely for the reason given by Venerable Bede, or at least-wise for some other which we know not of.

And because at the very same time the Emperor celebrated his Vicennalia with great largesses and distribution of dole unto the people, as the use was; therefore the Greek of New Rome rendred the Latin Indictio by implumes, distributio; and Palladius in the Life of S. Chrysostom, saith, that the Asian Bishops came to Constantinople, decimateria Distributione: and with the same respect, the Rescript of Honorius relaxeth the debita contracta, usque ad initium Fusionis quinta, meaning the Indiction. Cod. Theod. De indulgent.

The Emperor Justinian made a Law, That no Writing should pass without the date of the Indictions, &c. sic enim (saith he) per omnia tempus servabitur, &c. L. Sancimus, Novel. 42. And the providence was material, for the Indictions have proved to be an excellent Character in Chronology, for the affurance of things done since the times of

Constantine.

lib. 6.

For the time of the Year, the Indictions were fixed in September originally, as may be seen by the Rescript of Anastasius in L. ult. de An. & Tribut. And in the 24 of that Month, as the Subscriptions testifie: but not alike retained in both the Empires: for by the use of Constantinople, they begin at the Kalends of September, since the death of Justinian, saith Scaliger, and that in conformity to their new year, which began at the same time; but the Western Cafars date from the 24, as of old. The first useth to be called Indictio Constantinopolitana; the second, Casarea. Add to these, the Roman Indiction, beginning (as their Year also) from the Kalends of January.

When we find in Story that such a thing is said to have been

been done in such an Indiction, as Indictione prima, secunda, terita, &c. the number is still to be understood of the same, not several Circles. For instance, Pelagius the Pope being accused of the Faction against his Predecessor Vigilius, went up into the Pew, and putting the Gospel-book upon his head, purged himself by Oath. This was done, saith the Appendix to Marcellinus, Indictione secunda. He meaneth not the second Indiction, but the second year of the seventeenth.

To give an Instance of this Character.

Rome (saith Prosper, Cassiodorus, &c.) was taken by Alaric the Goth, Varane and Tertullo Coss. or at least, as Marcellinus, Varane solo Coss. for his Collegue Tertullus was not chosen till the Kalends of July. Marcellinus addeth, that it was taken Indictione octava. Orosius and Cedren undertake that this was done in the year post Ch. Nat. 411. but this answereth to Indictio nona, therefore the City was taken the year before, by this Character.

CHAP. III.

Concerning the Periods.

The Indictions, as the Circles of the Sun and Moon, are very affuring Characters even by themselves; sed evrum sallax est usus, nisi quedam ex illis Periodus instituatur; but of much greater certainty, saith Scaliger, if brought into a Circle or Period; which was also considered by Dionysius the Abbat, who therefore (taking some example from Victorius Aquitanus) multiplied the Cycle of the Moon into the Cycle of the Sun, that is, 19 into 28, which make up 532 years, and so it was called the Cyclus Magnus, and from the Author, Dionysianus. Unto this the great Scaliger superadded the third Character of Indictions, the Revolution whereof he multiplied into the other two, that is, 532 by 15, and the whole Circle was 7980: and this is that magna Periodus Jusiana Scaligeri; Juliana, from the Julian form by which it measureth; and Scaligeri, from the last hand.

The:

The admirable condition of this Period is, to diffinguish every year within the whole Circle by a feveral certain Character: for, as in that of Dionyfius, let the Cycle of the Sun be 2, and the Moon 3, or whatfoever, in what year foever; the fame never had, nor never again could fall out within the space of Time : . fo in this of Scaliger, let the Cvcle of the Moon be s, that of the Sun 23; let the Indiction be 6, as it falleth out this present year 1638. I say, the same Characters shall not again concur till the revolution of 7080 years be gone about.

This Period the Author fixed in the Tohu, or eternal Chaos of the World, 764 Julian years before the most reputed time of Creation; so that the Circle is not yet out.

but shall be the 3267 of the Incarnation.

This he did, that he might comprehend all, and more than ever was done, all Era's, Epoche's, and Terms in Chronology, and in special that of Orbis Conditi, which, through variety of opinion, was so inconstantly dispos'd of, that Chronologers knew not where to fix themselves: then also that he might give some account for the Heroical times of those Egyptian Dynasts pretending Antiquity many years further back into the Chaos, than the Mofaical Tinges or Beginning.

All this and more he hath brought to pass by this Incomparable Period, which bringing the three Characters to a concurrence yearly, diffinct and feveral, must needs deliver

up a most infallible Account of Time.

To advance the opinion of their concurrence, let them

first be fingly considered.

Tosephus saith at the end of his Antiquities, that he finished that Work in the thirteenth year of Domitian, and 56 of his own age, &c.

De Emendat. 476.

Scaliger demonstrateth by the Circle of the Moon, that Temp. 1.5. P. either he faith not true of the thirteenth of the Emperor, or else himself was one year elder. Again,

The Chonologers are not a little ashamed that they should not be able to satisfie, as concerning so late and famous a Calamity as the Siege of Constantinople by Mahumed

the

the fecond, especially recommended to posterity, not only by the deep impression of so vast a Misery, but also by some secret concourse of Fatality, as being both built and lost by a Constantine, and the son of Helen.

Thus far they agree, that the City was taken either Anno 1452, or else 1453. post Ch. Nat. they agree also for the

most part, that it was taken the 29 of May, feria 3,

The Patriarchical, as also the Political History set forth by Crusius, equally affirm that the City was taken in the year 1453. Chalcondylas and Hieromonachus his "Arso report, that it was the year before; but all agreeing, that the day

was Tuefday, the 29 of May.

I say that the year 1452 had 5 for the Circle of the Sun, therefore the 29 of May could not that year fall upon Tuesday, but the day before; therefore either the City was taken the year 1453, or else it was not taken the 29 of May; but they all agree that it was taken that day, therefore it was taken that year, by the Circle of the Sun. Therefore also the state of the City stood 425 years longer than Valens the Astrologer foretold, who being demanded concerning the sate of Constantinople, erected the Figure of Heaven for the Nativity thereof. The Horoscope was Cancer. Having considered the Stars, he gave this Judgment; that the City should live to the age of 696 years; but those are past and gone, saith Zonaras, except he would be meant of the flourishing state, for otherwise he was deceived.

The Character of Indictions of what importance it is, that therefore absolute Chronicle of Marcellinus can testifie. Quad chm singulis Collegiis consulum (saith Scaliger) shas Indictiones reddat, nibil habemus bodie perfectius in eo genere.

De Emend. Temp. pag.513.

By an old Roman Inscription, such an one died Consulatus Stiliconis secundo & 7 Kal. Novembres Die Beneris oRa Ouarta. Marcellinus noteth this Consulship with Indictione tertia, therefore it was in the year of Christ 405, but the Cycle of the Sun for this year was 22, therefore the seven Kalends of November could not fall out upon Friday, but the day before. Besides the second Consulship of Stilico succeeded immediately

immediately the fixth of Honorius, but the year before had 5 for the Circle of the Moon; for Claudian faith, that Honorius entred the City the Kalends of January, Luna adhue rudi, therefore the New Moon was in the end of December; which could not be except the Cycle had been 5. Therefore the year before the fixth Confulfhip of Honorius was the year of Christ 403, therefore the fixth Consulfhip of Honorius was the year 404; and therefore the second of Stilico was 405. In this Demonstration the three Characters all concur, but not periodically, yet to the making up of a strange truth; for by this it will follow, that he which inscrib'd the Tomb did not know the Consul's name, though he lived at the same time. Scaliger therefore, Quam barbari sunt & impuri (saith he) qui dotirinam Cyclorum irrident! De Emend. Temp. p. 514, 515.

Thus much affurance we can make to our selves from the several abilities of each Character; but which if they meet together in this Period, set such a mark upon the time proposed, as maketh it to be known from any other whatsoever within the duration of the world, or the whole Circle at least. Artisciosissima Periodus 1 as Helvicus admireth, with many others: so that the Author needed not to break forth into his Nos qui eam excegitavimus, periodum hane sails lau-

dare non possumus. Canon Isagog, lib. 3. Yet

Salian (otherwise a great Annalist) loseth a Chapter or two in the disparagement of this Period, as he expected it should redound, but it falleth out unto his own. The absurdness of his Exceptions betray him thus far, that he could have no juster cause why to expose this Period, than that himself had been so unfortunate as to build his Annals upon a less-during soundation. But of what accomplishment this Period is, I think we may best of all be judg'd by Petavius, the most open mouth against that great restorer of Chronology. This Petavius saith, that there is not one thing in that whole Book, De Emendatione temporum, not liable to just reproof, this only Period excepted, than which he confesses to know nothing more important for the advancement of Chronology; and therefore earnessly commendeth

mendeth it unto general practice, affuring all men that by this means the most insuperable confusions of time may be reduc'd to order, with most incredible ease and effect.

CHAP. IV.

Concerning the Ara's.

IN the account of time there must be do and io o, the Unde and the Quo. Accordingly Chronology whatsoever, fixeth it self upon some certain term, to which the reckoning shall refer. The most natural Term would be the World's Creation, from which the Jews and we Christians account our Times, though we rather from the Redemption: Si origo Mundi in Hominum notitian venisses, inde exordium sumeremus. Censorin. De Die Natal. ca. 20. Some of those who could not attain the World's beginning, reckoned from their own. So the Romans, ab Urbe Condita. Otherwise this Account useth to respect either some great Name, or some notable event. So the Greeks account from their Olympicks, and the Assyrians from Nabonasser.

These or the like Terms of Computation Censorinus expression by the word Tituli. They are most usually known by the names of Era & Epoche. They are called Epoche's, and wi integer, a sistendo, quod illis sistentur & terminentur mensura temporum, saith Scaliger, De Emend. Temp. 1. 5. p. 3 58.

Era (say the Alphonsine Tables) Hispanis dicitur tempus limitatum ab evo aliquo sumens exordium.

It was first of all said of the Era Hispanica respecting the time of Casar Augustus. The Spaniards to comply with the Successes of their Triumvir (for the Division assigned Spain to Augustus) received at that time the Julian form, accounting the same from the Emperor under this Style (as Sepulveda conceiteth) Annus erat Augusti, or A. er. A. which in time, for want of Interpunction, was put together, and became the word Era. Sepulved.

To this Scaliger: Ridicula (saith he) Ridicula, & t.men illi viro erudito adeo placuit Commentum suum, nt ejus rei gratià duntaxat scriptionem illius Libelli de emendatione Anni suf-

cenife videatur, Ox. of they old regular flow ?

Fames Christman fetcheth the word out of his Arabick. from Arab, computare; which, because of the Spanish usage, might receive some probability from their conversation with the Moors: But the Arabick Geographer in the fecond part of the fourth Clime deriveth this Etymon ab are flavo. and the Saracen calleth this Term Eram Eris, that is faith Christman, Eris Colvendi Fisco Romano, meaning a certain Tribute imposed by Augustus, first upon the Speniards and afterwards upon the whole Empire and that have the

Some (but most unreasonably) derive the word from Hera, one of the names of June; la Gancios Loifs out of Hins mare, as he thinketh : Others from the same word, as it betokeneth Dominion, so they force it; they should rather have confidered that Hera in the Spanish tongue fignifieth time, though from a Gothick Original, from whence our Saxons had their Kepe, or year, as we now call it. And this may feem to bear some relation to the Word, especially for that Fra is oftentimes used for Annus in Indore's Chronicle, and elsewhere. Sir Henry Spelman's Glossary may be Geen in this word. Scaliger, Petavius, Calvifius, and others. confirm that Era in old Latin fignified as much as Numerus and 'tis manifest enough out of Nonius Faustus Revientes. and Cicero himself; and this they hold to be the most likely derivation of the word; if it be, yet he that first observed it was Resendius a Spaniard, in an Epistle to a Friend of his. who required his Opinion concerning the Era Historica.

But because this Etymon doth no way intimate why that use of the word should be peculiarly taken up among the Spaniards (except it were true which Scaliger confidered, that it was in use elsewhere, but against which Peravius hath given a probable reason) the Notation in the Gloffary would rather be taken, and so it may be a word of the Gothick derivation, translated thence to the Spanish use, and properly faid of their Epoche, but now the common name of all others.

Those Æra's or Epoche's are severally to be fixed, and

Soft of all that of Orbis Condition

CHAP. V.

Ara Orbit Conditi.

Hich question hash been made among the Chronologers, in what time of the Year the World should begin; and more, as some think, than needed. Not so: for beside that for either reason also this ought not to be indifferent to learned men, yet in Chronology it importeth necessarily, that the might last it is therefore called) be assured to some certain time, wherein the Accompt shall determine; seeing therefore it was necessary that some one Term or other must be taken, why not the true to chuse?

If the Question were asked indefinitely, Whether the World began in the Spring, the Summer, the Winter, or the Autumn? the Answer must be, That it began in all. For so soon as the Sun set forth in his Motion, the Scasons immediately grew necessary to several Positions of the Sphere, so divided among the parts of the Earth, that all had every one of these, and each one or other at the same time.

The Question therefore is to respect some particular Horizon: and because it is not doubted, but that the Sun first appeared to this upper Hemisphere, and in special in the Horizon of our first Parents; the Quare is to be moved concerning the Holy Land, at what time of the year the World there began.

'Tis agreed upon by all, that it began in some Cardinal point; that is, that the Motions began from the Eastern Angle of the Holy Land, the Solffitial or Equinoctial points one or other of them ascending in the Horoscope. Nay, Mercator excepted, scarce any man doubteth but this Point was Equinoctial, either in the Spring, or Autumn. Whether in this, or that, was anciently a great Question between the Doctors Eliezer and Jospua, as the Seder Olam relateth.

Scaliger Joseph, and (because he did) Sethus Calvisius, Torniellus, and others, fix this beginning in the Autumn; which also was the Opinion of our Bacon long ago.

But the Father Julius was not of his Son's mind. Mundum (faith he) primo vere natum Sapientes autumant, & credere par est. So the more part maintain, and for the best reasons. And if it were not otherwise evident, Nature it self is very convincing, whose Revolutions begin and end in the Vernal Equincx. Nor can any other good reason be given why the Attronomers should deduce all their Calculations from the Head of Aries.

The Ara of the Flood falleth within the 1656 year of the Worlds Creation, as the Hebrew Scripture is plain: why its otherwise in the Greek Accompt shall be said hereafter.

CHAP. VI.

Nabonassar's Æra

As of all prophane ones of the greatest note and use. Alfraganus, Albategnius, and the King Alphonso's Tables call him Nebuchadonosor, or Nebuchadnezar, deceived as it seems by the Almagest. So Ptolemy's Book entitled Mesans ownissus, or Magna Constructionis, is call'd by the Arabick Translators Althazor and Serig, who, at the instance of Almamon their King, turn'd this Book into that Language, and that they might speak Ptolemy's Title in one word, they set down Almageston, that is, the usus or or the Great Work. The Translators of this Almagest use to render Ptolemy's Nabonassar by Bechodnetzer, giving too much heed to the likeness of Names. Alfraganus and Albategnius followed the Arabick Translation of Ptolemy, and the Alphonsine Tables the Latin Translation of that.

Mercator, Funccius, the Prutenick Tables, Origanus, and many others, confound this Name with Shakmaneffer's, the Affyrian King: But James Christman maketh demonstration that the times agree not, besides other circumstances added by Scaliger inducing the same truth, with the evidence whereof Origanus holding himself convinced, was not

ashamed to make his retractation.

Yet Christman and Scaliger themselves found it an easier matter

matter to tell who Abbungain as not share who he was a left feethed to Confinal, that he might be the fathe with Beladan the Father of Merodob, or at least that he was a king of Babylon, whose own name was unknown, Nabonaffar being the Royal Name of that Kingdom, as he thinketh, and common to thomalh Scall hoputeth this together, and affaring himself that Nabonaffar was the name of the King, this of the Man. So the 3 Book of his Emendation; but the third of his Ifagogical Canons confessed this also to be a mistake point and confinal to the canons confessed this also to be a mistake point and confinal to the canons confessed the sale of the sale o

This Error was first discovered by the Appearance of Prolemy's Canon, which setteth down a List of the Babylonish, Persian, and Roman Kings, from Nabonassa's time to the time of Prolemy. Mention was made of this Canon by Panodorus, Anian, and George the Syncellus, amongst whom Sealiger (but lately, and not intirely) met with it. Seabus Calvissus received a Transcript of a more persect Copy from D. Overal Dean of S. Paul's; the Original whereof is extant in Biblioth. Bodleian and set out with Prolemy's Hypothesis by D. Bambrigge.

The Canon beginneth,

7111114

Kardy Bankmar.

Nacovaaries ed.	Nabonaffari 14.
Nade B.	Nadii 2.
XIV CEPS N' TINGS E.	Chinceri & Pori 5.
'Is yais .	Jugai 5.
Мардохимий в 18.	Mardocempadi 12. Oc.

Nabonassar therefore was King, not, as some thought, of Egypt, but Babylon; who, for delivering his People from the subjection of the Medes, was made the Æra of their Kingdom; from whom the Chaldeans (and the Egyptians therefore) accounted their Celestial Calculations. For his Synchronism, the Canon setteth him down the fifth before Mardocempad, or Merodach-cen-pad, the same with Merodach Beladan, who sent Messengers to K. Ezechiah to enquire con-

cerning the Retresection of the Sun. But for a more certain demonstration of the time, three Luna Eclipses noted by Hipparchus ate fet down by Peslemy in the fourth of his Abmageff. The first was feen as Alexandria the 16 day of Mefore in the \$47 year of Nabonesson. This Eclipse by the falian Calculation and Tables dt Cabrifine, fell out upon Fry day the 22 of Semember at p of the Clock in the afternoon and 20 minutes; the Sun then being in the 26 of Vinga. It was the year 45 13 of the Julian Period, that is, the 2740 from the Worlds Creation, out of which if we deduct the 547 years of Nabonaffar, the remainder willibe 2202, the year of the Worlds Creation, wherein this Are was fixed. The day as the King Alphin fire, and before him the Translet tors of the Almoret have delivered was Dies Thothen Mencurie, answering to the 26 of the Juliun February, beginning (to Ptolemy) at high noon, the Sun then entering into Pifer. and the Moon being in the 11 degree and 22 minutes of Taurus. And the fame condustion will follow from the two other Eclipses, reduced in like manner to our Calculation.

And to put all out of doubt, Censorinus faith that the 986 year of Nabonassar was the 238 of Christ, but that was the 4951 of the Julian Period. Therefore Nabonassar's Era began in the 3967 year of the same Period, which was the 3203 year from the Worlds Creation. So that the Era is

undoubtedly affured.

This Era still accountest by Egyptian years, which are therefore called Anni Nabonassarei; and because it began upon Wednesday, the first day of their first Month, (which (as the day it self) they hold holy to Thoth or Mercury) useth to be called Nabonassar's Thoth.

e dige a smotos for sale and Arabe daily

The Era of the Olympiads.

The Olympick Games, were instituted for the exercise of the Grecian Youth, by Hercules (as the Tradition goes) to the honour of Jupiter Olympius, near unto whose Temple

Temple they were perform din the Olympian Field. The Exercise was called Pensathlen, or Quanquereism, from the swefold kind. The Victor was crowned with an Olive, and triumphantly carried in a Chariot into his own City, and, which is to the purpose, his name was publickly recorded.

The time was (as only Pindor hath reverted) at the Full Moon which followed the Summer Soldies. They were celebrated every fifth year: and the Interval was called an Olympiad, conflitting of a Julian years, and the odd Biffextile day; which was the cause, as some think, why this form

of Year was forthim todaced, when you he

The first Celebration by Hereales vanishing in the Intermissions, grow to be less famous than the restitution by Iphius, whereof so much more notice had been taken than of the other, that this, which was many years after, is yet accounted for the first Olympiad: The time or Era whereof is affured by the Character of that extraordinary Eclipse which the Sun suffered with our Saviour, noted by Phlegon to have happened in thee 202 Olympiad, which multiplied by 4, maketh 808 years, between the first Olympiad and the Passion of Christ.

Belides that, Thueydides reporteth, that in the first year of the Peloponnesiaek War, on a Summer's day in the atternoon, there happed an Eclipse of the Sun, so great at one, as that the Stars appeared. This Eclipse, by Astronomical Calculation, is found to be the second day of July, in the year before Christ 463, at which time, as Crusius calculateth, the Sun was eclipsed in the 6 of Leo, half an hour after 5 in the asternoon: the Digits of the Eclipse were 9, and som third parts, therefore almost one fourth part of the Sun was wisible, respecting the Horizon of Arbeits; but in Ibrase the Eclipse was well-nigh total, so that the Stars were seen.

This therefore was that Ecliple which Thueydides faith was feen in the first year of the Pelopopue fisch War.

In the fourth year of the same War, the Author saith, that Danius Rhodius wan the Prize in the Olympicks, and this was the fourth year of the 87 Olympiad, and that was

the 460 year before Christ. If therefore the 87 Olympiads be multiplied by 45, they become 348 Julian years, which if they be added to 460, the total will be as before, 808 years, or the 202 Olympiad before the Passion of Christ.

Again, Thucydides reporteth, that in the 19 year of the Pelaponnefiack War, the Moon was eclipfed, and this was, as Diodorus Siculus relateth, in the fourth year of the 21 Olympiad. That Eclipfe of the Moon, as Grufius calculateth, fell out upon the 27 day of Angust, in the 445 year before the Passion of Christ. If therefore 90 Olympiads be multiplied by 4, they make up 360 Julian years, to which also must be added the three first years of the 91 Olympiad, and then they are 363, which added to 445, make up 808 years before the Passion of our Saviour, which falleth with the 3173 year of the World, and is the Æra of the Olympiads.

CHAP. VIII.

Ara Urbis Condita.

The Italians, by an old Custom, used to account their Years from the time of their first Plantation. Yet in this the lesser Towns were more happy than the Mother-City: Rome her self not having attain'd to know her own beginning, till Cato's time; who considering the absurdity, searched the Censor's Tables, and bringing down the Account to the first Consuls, got within a little of Urbs Conding. It rested only to make good the Interval from the Registraium to the Palisié; so the Era of the first soundation is called, from the Rites done to Pales Pastorum Deas the Shepherds Holy-day, as we may call its celebrated the same day the City was built. Propertius, lib. 4.

Urbi festus erat, dixere Palilia Patres: Hic primus capit manibus esse dies.

The Interval, as Cato found it, amounted to 243 years.

Terence Varro (who at the same time studied the point)

reckoned

reckoned one year more; and from thence, faith Scaliger, in factiones duas res discessit, there became two sides, one for the Catonian Palilia, the other for the Varronian: though Petavius (that Scaligero-mastix) affirmeth that the former was not Cato's opinion; and Sethus Calvifius demonstrateth

that they were both but one.

This Epilogism was found out by Tarutius, or (as he is more rightly called) Taruntius Firmanus, a great Aftrologer of those days, who at the sollicitation of Varro cast the Nativity of Rome: which to recover, he first of all tried for the Founder's Horoscope. To attain to this, he entred into a confideration of the main actions of his life; and because he had understood by Tradition that there hapned an Eclipse when Romulus was conceived in the womb, he went the Hermetical way, as that is called, to find out the Nativity by the Conception.

After consultation with the Stars, and a due comparison of this with what was otherwise known, En make, he confi-

dently pronounced this Judgment:

That Romulus was conceived in the first year of the se- Plutarch. in cond Olympiad, the 23 day of the (Egyptian) Month Romul. Chase, at the third hour of the day, the Sun being then totally Eclipsed. That he was born the one and twentieth of the Month Thoth, about the Sun-rifing. That the Foundation of Rome was laid the ninth day of Pharmuth, between two and three a clock in the morning the Moon being then in Jugo. So the Aftrologer.

Otherwise the Tradition was (which also Taruns considered) that the Foundation of Rome was laid in the third year of the fixth Olympiad, the Sun and Moon then being in an Ecliptical Conjunction; which defection was noted

by Antimachus the Teian Poet,

For the first Eclipse, as his Tables (which are said to be those of Hipparchus) directed him, it fell out in the first year of the second Olympiad, upon the 23 day of the Month Chase, which answereth to the 24 of June, at three a clock in the morning. Yet according to Tycho, Ptolemy's, and the King Alphonfus their Tables, the Latitude was then fo great, that

that there could be no Eclipse at that time. So Seebus Calvisius, and others. Nicolas Muller pretended that this Eclipse could not be found out by the Prutenick Tables; but by the Frisian, which he was then about, (his own, and more elaborate) he promiseth to account for it. Calvisius answereth, that the Prutenick Tables according to Copernicus his Hypotheles, were most exactly performed, and that he doubted Muller could not stand to his word. Yet since that Muller hath calculated this Eclipse, and found it to be by his Frisian Tables, according as the Astrologer set down.

Henry Bunting findeth it in the second year of the second Olympiad, one year later than the Astrologer. And this may seem to be nothing out of the way; for Dionysius Halicarnasseus reporteth, that Romulus, as he came not into the World, so he went not out without an Eclipse. Now Romulus reigned 37 years, at which very time the Sun was eclipsed, upon Saturday the 26 of May, about 7 of the clock in the afternoon, the Sun then setting at Rome; and the greatest absurdity Calvisius could find in this was, that it setteth off but 18 years for the age of Romulus at the building of Rome; which, as he thinks, could not make him mature enough for the importance of this undertaking: but considering all other circumstances agree so well, the Exception is unjust enough.

For the other Eclipse pretended to be at the Foundation of the City, Nicolas Muller findeth that also in his Frisian Tables, yet confesseth it could not be seen at Rome; but in Asia 'twas visible, he saith, and so might be known to

Antimachus.

And this maketh something for the Astrologer, who (as Cisero citeth him) found the Moon at the Foundation in Jugo, that is, as Solin may seem to interpret it, in Libra; the rather, because the Poet Manilius saith, that Rome was built in Libra. So Petavius. But Solinus (though he knew not what he said, yet) saith too, that the Sun was then in Taurus, which is demonstrated by Bunting, and moreover, that it was in the twentieth degree; and therefore the more learned Scaliger and his Calvisius interpret the Astro-

loger's

loger's in Jugo, to be the same which is now said in Nodo, which is as much as to say, that the Sun and Moon were then in Conjunction, as Muller saith well, and that the Sun wa, intra terminos Eclipticos, within the Ecliptick terms, at Rome, but not so far as to make the desection visible in that Horizon.

Howfoever, the Aftrologer according to his Calculation fet down, that Rome was built in the third year of the fixth Olympiad, which Terence Varro took for his resolution, and so reckoned from the Registure to the Palilia 244 years; Marcus Cicero, Titus Pomponius Atticus, and the Emperor Augustus, approving the Epilogisms; and besides them, Plutarch, Pliny, Paterculus, and others: and 'twas the received opinion, and is infallibly demonstrated in Mercator's Chronology, by eight several Celestial Characters or Eclipses, which calculated to Nabonassar's Erasfall even with the Astrologer. To say nothing of Crusius, who hath done something to the same purpose, or Peter Appian, who evinceth the same (I say not how truly) out of the Figure of the Heavens which Turnus found (but as Julius Solinus describeth it) at the laying of the Foundation; Verrius Flaccus in the Fasti Capitolini setteth down Rome built in the fourth year of the fixth Olympiad, one year later; and the Canons of Eratofthenes in the first year of the seventh Olympiad, one year more, or rather but one in all; for the Registers of the Capitol agree with Cato, and he ditfereth nothing from Varro, if Calvifius may be Judge.

Therefore altogether neglecting Temporarius his morofity (who was so far out of cenceit with Turnus, that he would not believe that there was ever such a man as Romulus) we say that Rome was sounded in the third year of the fixth Olympiad, which was in the year of the Worlds Cre-

ation 3198, and before the Incarnation 750.

CHAP. IX.

Two. to be the fine which

Era Septimanarum Septuaginta, the Seventy Weeks.

This Ara was fixed by the Angel Gabriel, Danig Seventy Weeks (faith lie to the Prophet) are determined upon thy People, &c. v. 24. Know therefore and understand, that from the going forth of the Commandment to restore and build Jerusalem, unto the Mcsiah the Prince, shall be seven Weeks, and threescore and two Weeks, &c. And after threescore and two Weeks, but not for himself; and the People of the Prince that shall come shall destroy the City and the Sanctuary, &c. And he shall consirm the Covenant with many for one Week; and in the midst of the Week he shall cause the Sacrifice and the Oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, &c. So the Angel.

The Weeks are to be understood not of Days, but Years; and those not of the Moon, but the Sun; and so 70 by 7 is 490 years, from the time of the going forth of the Commandment, & e. unto the Abomination of Desolation. But where te begin or end this Epilogism, is the vexata Questio, as Scaliger calls it, a Question that hath endured the greatest controversie, involved with circumstances of such notable intricacy, that a Scholar of very great Parts ('tis reported by one that knew the man) fell mad with studying how to

make this good.

Some reckon the Epilogism from Cyrus, others from Darius Hystassis, and some from the seventh, others from the 20 of Artaxerxes Longimanus; accordingly ending the Weeks, some at the profanation of the Temple by Antiochus, others at the destruction of the Temple by Pompey, or that of Herod, or else at the Passion.

The trueft of the false is that which beginneth at the seventh year of Artaxerxes Longimanus, and endeth in our Sawiour's Passion: for this maketh a good account of the years. It was the opinion of the learned Bunting, Funccius, &c. But

that

that which I perceive to be rested upon, is the Judgment of Scaliger, followed by Calvifius, and this beginneth the Epilogism at the second year of Darius Nothus, and determineth it in the final destruction of Ferusalem by Titus. For the Angel faith exprelly, that after seven Weeks and fixty two Weeks, the Meffiab being cut off, the boly City shall be destroyed, &c. and that in the niddle of the Seventh Week the Sacrifice and Oblation shall cease, and for an overspreading of abomination, &c. which is plainly called by our Saviour the abomination of desolation, Spoken of by Daniel the Prophet, Oc. and therefore no question but the seventy Weeks are to end with the Holy City. Their begining was to be from the time of the going forth of the Commandment oc. And this, though such an one was given first by Cyrus, and thirdly by Artaxerxes, yet most purposely from Darins Nothus in the second year of his reign. The 13 year of Darins Nothus is the 20 of the Peloponnefiack War, by Thucydides that was the 92 Olympiad, and this was the 3538 from the Worlds Creation, or 4302 of the Julian Period: therefore the 2 year of Darius Nothus was the 4290 of the Julian Period, and that was the 3562 from the Worlds Creation. The Cycle of the Sun was 6, and the Moon 15. And the Interval is expresly 490 years. For the Holy City was destroyed in the seventieth year of the Incarnation, which was the 4019 from the Worlds Creation, and the 4783 of the Julian Period; the Cycle of the Sun was 23, and the Moon 14.

CHAP. X.

Æra Alexandrea.

Hat time Selencus began to succeed in his part of the Empire of Asia, the Greeks disusing their Olympian Account, set up a new Era, which though it reckon'd from the reign of Selencus, yet it bare the name of the Conqueror, from whom it was called Era Alexandrea Gracorum, or Syro-Macedonum. Selencus began to reign 12 years after the death of Alexander, as appeareth by Albategnius and the Al-

magest, which consenteth also to Diodorus Siculus, who affirmeth that the first year of Selencus was the first of the

117 Olympiad.

Therefore this *Era* was fixed in the 4402 of the *Julian* Period, which was the 3638 from the Worlds Creation; the Cycle of the Sun was 6, and the Moon 13. The *Era* was fixed faith Scaliger (though Petavius will not yield it) by Calippus of Cyzicum, who finding that Metan's Cyclus decennovennalis exceeded the Moon's Revolution one Quadrant of a Day, put four of these together, and detracting from thence one whole Day for the quadruple excess of Hours, gave an exacter account of the Lunations than before.

This Cycle the Author, to the honour of Alexander, began the 28 of June, in the Summer Solffice, at the New Moon, which followed the Fight at Gangamele. And this was in the year of the World 3619, as the Eclipse affureth which hapned eleven days before: but because this fell out to be in the second year of that Olympiad, Calippus altered his mind, and staid nineteen years to make his Period concur; but Alexander deceasing within seven years, the Era could not begin till twelve years after, which was the first of the Reign of Seleucus, and 3638 of the World.

CHAP. XI.

Æra Dbilcarnain.

Is the same with the Alexandrea Gracorum, and hath nothing proper but the Name, which it self also is nothing but Alexander in other words, as by the Arabick Geographer and otherwise 'tis made known. Dbilcarnain, that is, babentis duo cornua, as Albumazar's Translator expressent it.

So Alexander was called with relation to the Ram in Daniel's Vision, as some divine; but then they are sain to read it Ailearnain, not considering that it is not the word in Arabick, as in the Hebrew, for a Ram; the Arabians, if they had meant thus, would have said not Ail, but Hamelearnain. But

let that pass, for the word written in its own Language manifestly importeth no more than one that liath two horns.

So Alexander, faith Christman, might be called, either for that his Empire was bipartite into Asia and Syria, (which is not altogether so true;) or otherwise, for that he joyned the East and West together with Conquests, holding as it were the two Horns of the World in his victorious hands.

And this he faith, because, as Hercules in the West, so Alexander set up two Pillars for a Non ultra to the Eastern World. The Arabians themselves say more: For though the more commonly known Historians of this Conquerour, Q. Curius, and Arian out of his Prolemy, and Aristobulus, take no notice of Alexander's falling in the Western World, (Cedren excepted, wherefoever he had it) yet the Arabick Geographer doubteth not to affirm, that he was the man by whose appointment and design that Isthmus Gaditants was cut out, and the Atlantick Ocean let into the Mediterranean, so making that Streight or Fretum (therefore not to be termed Herculeum) now called the Streights of Gibralter, or, as it should be, Gebal Tarec, that is, Tarec's Hill, fo called, faith the Arabick Geographer, from Taree the Son of Abdalla, who having transported his Barbarians over the Streight, secured his Army with the natural fortification of that place. Geographus Arabs I par cl. 4.

But why Alexander should be called Dhilcarnain, or Habens duo cornua, Scaliger's reason is beyond exception, and which Petavins himself could not chuse but commend. Alexander, to raise himself a reputation of Divinity, suborned the Priest to intitle him the Son of Gorniger Ammon: thenceforth the Cyreneans, who had formerly used to express this Jupiter horned in their Coins, transferred this honour to the Conqueror, and so the reputed Son, as the Father, was known by the name of Corniger; which when it came to the Arabians, was to be said as here it is, Dhil-

carnain.

CHAP. XII.

The Jews Era.

Lexander the Great with his Grecian Army marchine towards Ferusalem with all intention of Hostility, the High-priest and Levites came forth to meet him, all in their holy Garments. The King beholding this reverend Affembly, made an approach himself alone, and drawing near to the High-Priest, fell down and worshipped, The Captains wondering to see the Son of Jupiter Ammon, who had given command that all men should worship him, himfelf to fall down to a Jew, Parmenion drew near, and made bold to ask him the question: To whom Alexander; 'Tis not the Priest, saith he, but his God whom I adore; and who in his very Habit appeared unto me long ago at Diss in Macedonia, and encouraged me in my Undertakings for the Empire of Afia. This done, the King ascended the Temple, where, Sacrifice first done to God, the Prophecy of Daniel was brought forth, the High-Priest turning to that place which foretelleth of a mighty Prince of Gracia that was to conquer the Persians; which, the the circumstances well agreeing, the King readily applied unto himself, and so departed very well pleased, and full of hope, leaving the Pcople to their ancient peace. So their Historian Folephus, and the Book Taanith, cap.9.

But it is added morcover by Abraham the Levise in his Cabala, that the High-Priest by way of acknowledgment made faith to the King, that all the Children which should be born that year to the Holy Tribe should be called by his Name; and moreove, that from the same Time they would henceforth compute their Minian Staros, or Æra of Con-

tracts, de. fol-3.

Antiquitat.

CHAP. XIII.

Æra Dionysiana Philadelphi,

Celestial Year is such an one as keepeth touch with 1 the Sun, the Months whereof begin at his entrance into the Signs precifely, and especially serving for the Prognostication of the Season. Such a kind of Year Dionyfins an Aftrologer in Egypt let up, after the Example of Meton and others, (as by Theon 'tis noted upon Aratus.) The Fra whereof he fixed in the first year of the famous Ptolemy, furnamed Philadelph. 'Tis often cited in the Almageft, Ptol.1.10.c.4. which also giveth testimony that this Æra began in the 463 & 5, Almagist, of Nabonaffar's Thoth, which was the fourth year of the 123 Olympiad, answering to the 4429 of the Julian Period. which was the 3665 of the Worlds Creation. The Cycle

of the Sun was 5, and the Moon 2.

But neither was this year of Dionyfius meerly celestial, 'twas also civil, as Scaliger discovereth; yet of no greater use in History than to reconcile one place in that golden Book (as the same Author termeth it) of Fesus the Son of Sirach. That wife man faith, that in the 38 year when Euergetes was King, he came into Egypt, &c. But how could that be, faith Scaliger, seeing this Ptolemy reigned but 26 Emen, Temp. years? To fay as some do, that he meant the years of his lib. s. own life, or the life of Energetes, is rather to excuse the Author, than interpret him. And therefore 'tis to be faid that he referreth to the Dionysian Account, in the 38 whereof he might come into Egypt in the time of Energetes. And therefore Petavius upon his Epiphanius first, and again in his Doctrina Temporum, had little reason to fall so foully upon the much-more learned Author of this, and many other admired Revelations.

CHAP. XIV.

Æra Hiffanica.

Dion lib. 11 .

T Ulius Cefar in the fourth of his Dictatorship, appointed his Mathematicians to the Correction of the Romane Year; which is the beginning of the Inlian Account. The 283 whereof Cenforinus faith was the 1014 of Iphitus, and that the 986 of Nabonaffar, Therefore the Julian Account began the 703 of Nabonassar, which was the 4669 of the Julian Period, and 3905 from the Worlds Creation. The Cycle of the Sun was 21, and the Moon 14. Seven years after, and 38 before the Nativity of Christ, the Spaniards being brought under the subjection of the Empire, received also this form of Year, their Era from that time forth bearing date from hence: which though it was the fifth of Augustus, yet the Style went in the Dictator's Name; and to the King Alphonso would be understood in his Tables, when he calleth this Term Era Cafaris, meaning the Dictator.

CHAP. XV.

Æra Attiace Victoria, &c.

Efar Augustus having trinmphed over Antony and Cleopatra in the Battel of Actium, no negato não pára páro sã xer faith Dion, became himself to be a Monarch of the World, where it this disasibusor the trins Moras has awai it. K. &c. insomuch that he gave command that the Empire should begin to compute their Acts from this days Archievement; which was the second of September by Dion. It was the year of the World 3919, and 4683 of the Julian Period; as otherwise, and also by an Eclipse noted in the Fasti Siculi, 'tis manifest: yet by the Decree of the Senate, this Ara was sixed in the destruction of Alexandria, which was taken August the 29 of the year following, 'twas the 16 Julian year, and the 294 from the death of Alexander.

Till

Till this time the Egyptian account measured by Nabonassar's year, consisting of 365 days, without any intercalation of the odd hours; in the place hereof the Julian form succeeded. And because the Egyptians called every day in the year by the name of some God, which were therefore celled hungar Oran, and every year of their Lustrums or Quadriennals in like manner, which were therefore called in Oran, Anni Peorum, these years were henceforth called in honour of Augustus, Anni Augustorum Deorum, or Anni Augustorum, as 'tis recorded by Censorius, who only menti-

oneth themby this Name.

This Era Actiaca continued in use till the time of Diocletian, who having gained himself an Opinion of Wisdom and Fortune among his People, thought himself worthy from whom the Computation should now begin, which was done. It was therefore called by those of the Empire Era Diocletianea; but by the Christians Era Martyrum Santsorum, from the great Passion of Saints in the 19 of this Emperor's reign, wherein more than one hundred forty and four thousand Christians suffered persecution in Egypt. Thus Ignatius the Patriarch of Antioch answered Scaliger by his Letters; Vir, saith Scaliger, quo doctiorem Oriens nostro seculo non tulit. But the Era Martyrum and that of Diocletian began at the same time, as Christman upon his Alfraganus proveth out of Abull Hassumi an Arabick Historiographer. And to assure the beginning of Diocletian's Era,

Theon upon the Almagest noteth an Eclipse of the Moon at Theon. Hyp. Alexandria, nd na' Eto Dionallar, in the the 81 year of Dio-6. in Ptolem. cletian, and the 1112 of Nabonassar, Ashyrth 29, and 6 of Alm P. 248.

Phamenoth: and this Eclipse, exacted to the Julian form, hapned Novemb. 25, a little after midnight, in the year of the World 4313, and 364 from the Incarnation; the Sun was in the 5 of Sagittary. Therefore Diocletian's Æra was fixed in the 1032 of Nabonassar, which was the 284 from the Incarnation. Therefore as it is called Æra Martyrum, it referreth not to the Persecution in the 19 of Diocletian, but to that of his first year, wherein Diodorus the Bishop celebrating the Holy Communion with many other Christians

Y 2

in a Cave, was immured into the Earth, and so buried all

alive. Eusebius in Diocletian.

This Æra is used by S. Ambrose, Epiphanius, Evagrius, Hermannus Contractus, Bede, and others. It stood in common Christian use, until the times of Dionysius the Abbat, who instead hereof brought in the Æra of Christs Incarnation, so that (as Peter Aliac, our Bede, and others) the Christians did not use to reckon by the years of Christ, until the 532 of the Incarnation: yet Scaliger may be seen, De Emend. lib. 5. pag. 495. & pag. 496. & pag. 18. of his Prolegomena.

Nor is it to be thought, faith Christman, that this Era Martyrum was utterly abolished, except we mean it of Rome; for, saith he, 'tis yet in use among the Egyptians, Arabians, Persians, Ethiopians, and generally the Eastern

men.

Scaliger saith it once and again (how truly I doubt) that it never was but as it still is used in the Egyptian and Ethiopian Churches. No doubt but that it was most proper to Egypt where it first began, for which cause it is called by the Arabians, Teric Elgupti, the Era Egyptica. From the Egyptians the most part of the World received it, though the Abassines or Ethiopians in a directer Line, as whose Patriarch and Religion is subject to that of Alexandria. The Ethiopians call it the Anni Gratic.

CHAP. XVI.

Æra Christi Nati.

Dinyfius the Abbat, who, as we faid, was Author to the World of accounting by this new Ara, infinitely more concerning than that of Diocletian, fixed the fame in the 4713 of the Julian Period, which answereth to the 3950 year from the Worlds Creation; so that the Anni Christi were not in use of Computation till the 532 year after the Nativity, as it was fixed by Dionysius. This Dianysian Missia the more accurate in Chronology find to be at fault.

fault, but not themselves agreeing upon the difference. To fay nothing of the Bishop of Middleburgh, who affirmeth that this Ara was behind-hand with the true Nativity 22 years, and that S. Paul himself had revealed this to him; though afterward he changed this opinion, S. Paul it feems not being in the right, and believed that this Ara was fo far from being 22 years behind, that it was two years beforehand with the truth. Capellus laboureth to prove that it is a Metachronism of 6 years, Keples of 5, Decker of 4, others of 3, Scaliger of 2, who demonstrateth, as he himself thinketh, that the first year Dionysian of Christ ought to be reckoned the third. Learned Bunting, one of the first who took this exception, demonstrateth that the difference is but of one year. He proveth it thus. Taking for granted out of S. Luke. that the thirtieth year of Christ is Synchronical to the fifteenth of Tiberius, he noteth an Eclipse of the Moon set down by Tacitus in the first year of Tiberius, the two Sexti. Pompeio & Apuleio Coff, This Eclipse hapned upon Thursday the 27 of September, in the 4727 of the Julian Period, which was the 3963 from the Worlds Creation. And seeing, as most certain it is, that this Eclipse fell out in the first year. of Tiberius, and that the 15 of Tiberius answereth to the 30 of our Saviour's age, it followeth, that the first of Tiberius was the 15 of our Saviour; and the first of our Saviour was the 4712 year of the Julian Period, one year sooner than the Dionysian Tige, or, as it may be, the very same; for 'tis doubted what S. Luke meaneth by word in recinorla appoints our own Translation rendreth, that Jesus began to be about thirty years old, &c. which confidering, and that the first of Tiberius was but the beginning of a year, the difference may feem to come within compass of some reconciliation.

For the time of the year, the Alexandrian, and therefore the Ethiopian and Armenian, Churches deliver that our Saviour was born the 6 of January, the same day he was baptized; accordingly they celebrate both the Festivals in one day of the Epiphany: which for that it hath been of some standing in those parts, prevailed so far with Casanbon, as to forsake

for fake the more received opinion, but not confidering how flenderly this Tradition pretendeth. Some question of old there was in the Church of Alexandria (fo their Clement reporteth) as concerning the day of this Nativity. To refolve this doubt, they observed this course: The day of his Baptism supposed, which, as we, they held to be the Epiphany; they supposed also out of the fore-quoted place of S. Luke, that our Saviour was born and Christned the same day, for that he was 30 years old when he was baptized. Their conclusion therefore was, that our Saviour was born the fixth of January; which how consequent it is, I need not fay. The forenamed Bishop of Middleburgh setteth down our Saviour born in April. Beroaldus thinketh he was born about the beginning of October. So Scaliger. Calvifins about the end of September. As for the day, faith Scaliger, Unius Dei est, non Hominis, definire: and Hospinian perswadeth, that the Christians did not celebrate the 25 of December, as thinking Christ was born then, but to make amends for the Saturnalia.

How much better had it been for these men to content themselves with the Tradition of the Church, than by this elaborate unfruitful search to entangle the Truth?

The Religion of this 25 day, though Scaliger say it, non oft nupera neque novitia, 'tis Apostolical by the Constitutions

of Clement, &c.

Antiqu. 1 . 1.

Nor doth Chrysostom's Oration say much less. The Catbolicus Armeniorum in Theorinus Dialogue makes this good by ancient Monuments brought from Jerusulem to Reme by Titus Vespasian: or if this Authority could be rendred suspicious, we cannot elude the Persian Ephemeris, nor the Astronomical Tables of Aleas, in both which our Saviour is set down born the 25 of December. And truly the strange and rare position of Heaven at this Nativity doth not a little reinsorce my belief, though otherwise not much given to admire matters of this nature; for Cardan finds it in the Figure of our Saviour, there hapned this day a Conjunction of the two great Orbs, which is of that kind which Nature can shew the World but once, except the World endure more than 40000 years.

CHAP. XVII.

Era Paffionis Dominica.

O less question hath been made about the Year of our Saviour's Passion, than that of his Nativity. Thus much is certain, That he suffered upon Friday the fourth of

Nifan.

Not to take notice of the Acts of Pilate cited by the Hereticks in Epiphanius, Clemens of Alexandria delivereth, That our Saviour suffered in the 16 of Tiberius, and 25 of Phamenoth, which answereth to the 21 of March. But our Saviour suffered upon Friday, therefore the Dominical that year was E: but the 16 of Tiberius had 11 for the Cycle of the Sun, therefore the Dominical Letter was not E, but A: therefore either the Passion was not upon that day, or else it was not that year.

Epiphanius affirmeth that our Saviour suffered the 20 of March: but he suffered (as before) upon the Feria sexta, therefore the Dominical must be D; for otherwise Friday could not fall upon March the 20. This hapned Anno 19 of Tiberius; but the Cycle of the Moon for the year was 15, therefore the Passover that year was not celebrated March the twentieth, but the fourth of April, and seria not sexta

but feptima.

Many other forms of this Opinion are fet down by the Ancients, but which will not endure the touch of these

Characters.

Phlegon Trallianus noteth an Eclipse of the Sun the fourth year of the 202 Olympiad, the most horrible that ever was. No man ever doubted but this was that which the Scripture noteth at our Saviour's Passion, observed also by the Astronomers in Egypt, reported to have said these words, Ant Deus Natura pairtur, &c. The Reverend Father Dionysius may be seen in his Epistle to Polycarpus and to Apollophanes, but who, when he saith that this was done by the Interposition of the Moon, doth not a little betray his Tradition: for

the Sun and Moon were then Diametrically opposed, and the Moon her self totally Eclipsed in *Libra* to the Antipodes of *Jerusalem*; therefore the Eclipse was supernatural.

The fourth year of the 22 Olympiad answereth to the 19 of Tiberius, and the 33 of the Nativity, which was the 4745 of the Julian Period, and 3982 of the World, in the 78 Julian year, and the 780 of Nabonassar; and because it was Feria sexta, therefore it was the third day of April, there hapning the very same day a natural Eclipse of the Moon in the 11 of Libra, which began at Jerusalem at 5 of the clock and 49 minutes in the afternoon. Therefore this day was exceeding terrible, for the Sun was totally once, and the Moon once totally, and twice Eclipsed.

CHAP. XVIII.

Hegira Muchammedis.

Abomet having introduc'd a new Supersition, which the Men of Mecha, impatient (as all other, of alteration) resented not, was forced to fly that place. This Flight of his, or Persecution, as he had rather it should be thought, in allusion to that of Diocletian, and compliance with the Christians Era Martyrum, was called Hegira Muchammedis, that is, Augues, or the Flight of the Persecuted Prophet. It fell out upon Friday the 16 of July, and 622 of the Incarnation, beginning (as their years are Lunar) from the New Moon of that time, but which they account not as others from the Conjunction it self, but from the Horning; which is the cause why they set up in their Steeples a Crescent, as we a Cross in ours. From this Era Fuge Muchammedane they reckon their years.

CHAP. XIX.

Æra Jesdagerdica.

This Era was fixed, faith Albumazar, Anno Hegiva 11, Rabie prioris 22. fer. 3. which answereth to the 16 of June, Anno Christi 632, so called from Jessagerd the last Persian King, in whom that Empire, saith Hairhon the Armenian, was lost the same year of our Lord unto Othman the Saracen; to be reckoned not from the Inauguration, as Alphraganus and Isaac the Monk, and some others, but from the death of Jessagerd.

The Persians begin their Year at the Vernal Equinox, accurately observing the Sunsentrance into the first Point of Aries, which day they call Neuruz, that is, Novus dies, from Ruz, which in their Tongue signifieth a day, and Neu, novus, new; entertaining this time with great solemnity, which they hold so sacred, that no Matrimony there is accounted legitimate, if not contracted in the Spring.

Now because the Egyptian year, to which that Era did apply, still anticipated the Suns motion, and gave an unjust account of the Equinox, the Sultan of Corasan or Mesopotamia appointed eight of the most learned Astrologers of that age (amongst whom Abensina or Avicen was one) to make an exact determination of the Tropical year, which was done as they could. This new form was fixed in the Equinox observed by them, the Sun entring the first Point of Aries, Thursday the 18 of Phrurdin, at two of the clock in the afternoon, in the 448 year of Jesdagerd, and 471 of the Hegira, which was 1079 of the Incarnation according to Dionysius. The Cycle of the Sun was 24, the Moon 16.

This Era from the Style of the Emperour was called Gelalaa, that is, Era Augusta or Imperatoria, as that word fignifieth in the Persian Dialect.

CHAP. XX.

What is Proleptical, and what Historical Time-

Istorical Time is that which is deduced from the Fra Orbis Conditi. Proleptical is that which is fixed in the Chaos: The Jews call it Tempus Tohn, as the Chaos is called by their Mofes, Gen 1. So the New Moon which they suppose to be upon the second of the six days, that is, if the Luminaries had then been, they call Novilunium Tobu, for

that as yet there was neither Son nor Moon.

The first Example of Proleptical Time was given by the Greek Church, who in their Computations follow the Holy Scripture of the Septuagint. Therefore their Ara Orbis Condisi is fixed in the 5500 year Ante Christum Natum. Their more artificial men, perceiving that this valt Epilogifm was good for fornewhat elfe befides the meafuring of Times, applied it to the Characters, and they found that divided by 19 and 28, it gave the Circle of the Sun and Moon; but divided by 15, it gave not the true Indiction; therefore they added 8 to the furn, and fo it became a Technical or Artificial Period, comprehending the three Characters: and because it supposed 8 years of the Tohn, it was Proleptical; but which the times following not confidering, reckoned Historically, as if the Era Orbis had then ben fixed; but are thus to be corrected.

This Account is used by the Maronites, Grecians, and generally by the Eastern Church: It is called Ara Gracorum, or more properly Presidus Conflantinopolitana, from the Seat of the Empire, where it may feem to have been devised.

By this Example Scaliger made up his Indian Period, which it felf also, as this, consisteth of Time partly Histori-

cal, and partly Proleptical.

CHAP. XXI.

Confidering the Causes of that infinite Variety which is found to be amongst Chronologers.

Rederick Husman, in his Epittle to the Elector Palatine, reckoneth up forty several Opinions concerning the Connexion of those two samous Æra's, this of Christi Nati, and that other of Orbis Conditi. And I doubt not but this diversity might be redoubled, if any body would un-

dertake that fuch frivolous pains.

The extremest variety is that of the Greek and Hebrew Scripture, making a difference of 2000 years; an occasion justly taken by some equally to disparage the authority either of the one or the other. For it cannot be but that this Epilogism must be detracted from the Hebren, or Superadded to the Greek, there being no mean way of reconciliation. But certainly, the Hebrew (though I hold it not to every ways incorrupt, as if not one jot or tittle of the fame fuffered the common fate of time, yet) I believe to be the Original, and by the incredible diligence of the Majora, fubfervient to the greater providence of God, to retain more of its own purity, than any other Scripture whatfoever; and therefore that it resteth in the Greek Translation, to account for this difference. Yet neither do I think that choice Affembly so neglected by God in a matter so importantly cared for by him, as to recede so foully from their Original.

I rather cast this corruption upon the dregs of Time, assuring my self that this imposture was put upon us by the Hellenists, those among them who affected that ancient Heresie of the Chiliasts; the conceit whereof I affirm to be

the occasion of this corruption.

Other differences in that Connexion have these lesser

That Prophane History maketh no certain account of Time before the Olympiads. That in the Roman affairs (a most important piece of History) the Consulships are not Registred in the Fasti with that distinction and care as was necessary; experience whereof hath been made by the industrious examinations of Onupbrius and Custinian.

That the Historians themselves generally did not consider so much the designation of Time, otherwise than with a reference to their own Æra's, which were but uncertain-

ly fixt.

That many of them wrote not the History of their own Times.

That some of them took liberty to relate those things

inclusively, which others relate exclusively.

That feveral Nations reckoned not by the same form of years. That all Nations not Christian affected an opinion of greater Antiquity than their own beginning, endeavouring therefore to leave the Story of their rising as uncertain to Posterity, as possibly in them lay. So the Egyptians tell us of Heroes past, who by their reckoning reigned long before the World was made; which they say with as much credit, as the Indians tell us that they have out-liv'd four Suns already, and that this which we have is the fifth from their beginning: To say nothing of Janbazar, Tsareth, and Roani, men that lived before Adam's time, as the Book Heubattish makes report, and that one Sombasher was Adam's Tutor.

But the greatest cause of all is, for that professed Chronologers of our own times, such as Functius, Beroaldus, Bucholeer, nay Satian, Baronius, Torniellus, and Gordon themselves were altogether unacquainted with any Artificial way of this Work, not knowing how to make application of Natural and Civil Characters to the assuring of Times. One of the first who began to know what was to be done in this matter, was the most learned and perceiving Mercatur, who instituted a Chronology by way of Demonstration Astronomical. To this beginning, something by Crentzeim wad added; but very much more by Bunting, the Author of a most elaborate Chronology, demonstrating by the Characters

racters of Eclipses the Sun and Moon's Circles, and with Calculation of every Eclipse since the World began.

But this Art hath received greatest perfection from that excellent Work of Scaliger, De Emendat. Temporum, upon whose grounds Calvifius hath erected a most incomparable Chronology for demonstration of Time by Eclipses, and Cycles of the Sun and Moon feverally applied to every year; yet wanting so much to accomplishment as may seem to be added by the incredible pains of Helvicus, who excelleth Calvifius (though otherwife excelled by him) in Synchronisms infinitely added, and the application of the Fulian Period, which why Sethus Calvifius should not measure, is very much to be marvelled. These two therefore put together, make up Chronology every ways absolute, and brought to such a perfection as needs not to be added unto: for though I doubt not but that even those also are fometimes failing, as for fome other necessary and unavoidable defects; so also for that they are not throughly advifed whose Tables Astronomical they best and most securely may follow; yet I affure my felf, the difference caused by this is but very small and insensible, that it cannot be much amended, though never fo much care should be taken; and that by tampering it may be made much worfe, as by the learned, infinite; and equally unprofitable pain of Petavius is too well known. Therefore good it were that Chronology, brought to this degree of complement, might expect no extremer hand, but being stampt with the impression of some Publick Authority, might go current in general Opinion, without farther clipping or defacing, upon whatfoever specious and pretending Reformations.

CHAP. XXII.

Of Canon Chronological.

The delignation of Time Jeundum inservalls, the Chronologers call Canon: which if it fet the Æra's down fingly, is termed Canon 193' india: if it make a Connexion of them. 17' TANTO.

An Example of the first is.

All Example of the lift is	
From the Ara of the Julian Period	Anni
Unto that of Orbis Conditi	764
Unto the Universal Deluge	2419
Unto the Birth of Abraham	2711
Unto the Destruction of Troy	3530

An Example of the fecond is,

The Creation fell out in the 764 of the Julian Period. The Flood came upon the Earth Anno 1656 of the Creation, and 2420 of the Julian Period. Our Saviour Christ was born Anno Mundi 3949, Anno Period. Jul. 4713, Olympiad 194, and 748 of Nabonassar.

This Connexion of things is called Syncbronifm, whether it be of the Intervals themselves, or together with the Story.

An Error committed herein is called Anachronism: and either saith too much, and that is a Prochronism; or too little, and that is a Metachronism.

THE

ASSYRIAN Monarchy:

SHORT DESCRIPTION

Rise and Fall.

OF ITS

BY

FOHN GREGORIE,

Master of Arts of Christ-Church in Oxon.

LONDON,

Printed by A. Clark for T. Williams, and are to be fold at the Bible in Little Britain. 1671.

HII.T.

A S S Y A S Monarchy:

SHORT DESCRIPTION

Rife and Fall.

TOPOSTAGE MARCH

Printed by M. S. S. S. S. S. S. Million, Sand av.

THE

Le Affrica Monachy.

ASSYRIAN Monarchy:

BEINGA

SHORT DESCRIPTION

OF ITS

Rife and Fall.



Monarchy, as the Philosopher discourseth in his Politicks, is the Government of one man over many. According to the degrees of this Principality, the word Monarchy is equivocal; in the prime meaning intending The Lawful Absolute Rule of some Prince, either Ele-

Eled or Succeeding, exercifing Dominion corresponding with the Law of Nature, and the Right of Nations. Thus his Sacred Majesty is a Monarch or Sole Governour within these his Realms.

In a wider and unjuster sense, A Monarchy is taken for The peremptory Authority of some Mighty Potentate, whose Right and Title for the most part is his Sword; or, if he Succeed, 'tis in the Ambition and Tyranny of his Progenitors, by which he usurpeth Power where he pleaseth, striking in-

TUE GIVISO,

mare manes

KAP. I.

to the hearts of Men rather the fear than the love of him. whereby he enforceth his unwilling Vaffals to an unnatural Obedience. Thus the Great Turk may be called a Monarch, Tein, 3 also for in this sense, though it seem to secure it self under the protection of an acceptable Name, yet a Monarchy thus taken, differeth little from that which Aristotle calleth the HOU PEN TU-('Apris 2000, Vice of a Monarcy, to wit a Tyranny.

partis aiti-Historians take more notice of this later, because the 5000 8 mg 71 Banada, oc. more notorious. Of this kind were those four great Monar-Πολιτικών δ'. chies unto whose Kings, as to famous Epocha , the stragling and unbounded affairs of the World are orderly reduced.

> In this number the Kingdom of Ashur beareth a place, and the first; the Description whereof we have here undertaken. In the confideration of this, we shall observe in it a treble Viciflitude, which the Babylonians and Affinans underwent in the continuance of this Government. The first from Nimrod to Ninus, in which time the Seat of the Kingdom was at Babel: The second from Ninus to Asarbaddon, and in this interim the Affirianc prevailed at Minive . The third and last from Merodic to Bellhazar, in which again Babel got the better, which it held till all was loft to the Medes and Perfians.

> - And for the greater illustration, to all this we will premife the Description of the Land of Apper; as knowing this full well that the circumstance of Place as well as Time

addeth much to the understanding of the Story.

He Land of Albun was so called from him that first planted a Colony from Babel in those parts, whose name was Ashur the Son of Sem. It is the opinion of that learned Rabbin Don Isaac Abarbinel, in his Commentaries upon the first Book of Moses, called Berestith in Parasha No-אשור בן שם יחושב באסירים וער שמו כ"ם ach. fol. שמו ב"ם 13 my that is, Affur the Son of Sem dwelt in Affiria, and from bis name it was fo called. To this Opinion among

the

the ancient Greeke only Eratofthener attained, as he is introduced by the Scholiast of Dionysius the Alexandrian, a Geographical Poet; his words are, Trio 5, on x Tris manails Tanà To Beardina Apovett of Acrietot Affor), and cultica Tils o "Anne Among the modern Suidas hath embraced this conceit there where he pleaseth to retract his own, in the word 'Acriesal. So also amongst many others Gemma Frifins for the Latin Writers, in his 22 Chapter of the Division of the Earth; from the Jew Fosephus, who also favoureth this Affertion. The Etymologist therefore, whoever he were, hath descived himself in aligning the Etymon of this word Kann Devel Affyria, while he forgeth this distinction between it and author and to Spria; that Spria should be that part of Afia which was yatundusus, overwhelmed in the Deluge, and was therefore fo called &c. Vide Ety-Ala to overall sair to naturaly sur, (which also are the words of mologicum Hesychius) but Assyria, saith he, was that part which ha- magnum in voce Assueia, ving escaped the Flood was so called from a the Particle Pri- Hesychium in vative, Se to un origina so to remanuous. But this is a Fable voce Sueia. bentting the Greeks, whole Nation hath been feriously taxed by its own Authors for their luxury of invention in fabulous Discourses.

In the next place we are to free the Description ensuing from the equivocation and ambiguity of the word Affyria, which is sometimes taken for it felf, at other times for the whole Region of Syria; in that sense comprehending in it more than it felf, to wit, Palestine, Syrophanicia, Syria, Damascena, Arabia, Mesopotamia, Babylonia, Chaldea; sometimes more, fometimes lefs, according to Strabo and Pliny, and many others. But our Master Ptolemy, to deliver the Delineations of the World from the ataxy and confusions of the Ancients, dealt more accurately in his Observations. He therefore in his first Chapter of the fifth Table of Asia describeth our Countrey in this manner; 'H' Awveia Gasei- Ptolemzus () and who Apartor to this uspans Apulpias usen, wed i Niga- Alix, tab. 5. The to og 9 · sin je vores, Mero no rauia, xt to the Tifes & nota- cap. 1. us wind . Sin 5 [woonuseias, Exorain . and Se avaranor, Mudias . wien, &c. In which Description Ptolemy hath vindicated this Country to her proper Limits, aptly fequestring Affyria

* Pag. 159. Tigurinæ edition.

Marcianus Heracleot. in cap क्ये नमंड Extiavas.

from the reft, comprehending the Countrey within the confines of the great Armenia upon the North, Melopotamia upon the West, Susian upon the South, and Media towards the Sun-riling. The chief of Prolemy's followers in this are Dominicus Marius Niger, in his Geographical Commentary upon Afia; whole words I forbear to infert, because they are but the meer Metaphrase of the Description already given. Belides him * Vadian hath done the like in the Chapter which treateth of the lituation of Affyria. So also Gemma Frifius in his 22 Chapter of the Division of the Earth; and Marcianus Heracleotes, who in the Description of Sufian the Province thus writeth, Level () Mani who " Agunto The Acqueia. He faith that the North limit of Sufian is Affyria; and Ptolemy had faid before, that the South limit of Affyria was Snfian. The Agreement of these Authors I oppose to the distraction of others, in reading wheeeof diligent heed would be taken of the ambiguity of the word Affiria, left the Reader, not being fufficiently cautelous, might haply be then least acquainted with the Countrey, when he hath travelled most about it.

Longitudo & fyrix.

* In the affigning Geographical Longitude we find an observable difference : The Moderns account from the Ifles called Azores, guided by the Varia-

The Latitude of Affiria is Northern, cutting off from Latitudo Af- the Equinoctial towards the Pole Artick an Arch of a greater Circle, containing about 5 Degrees and 1 from the 34 Degree to the 39 and 20 Scruples. The Longitude accounted in the middle Line from the Great * Meridian of the World, is from the 78 Degree to the 84. In affigning this Polition, we have rather inclined to Ptolemy, than the modern Conjectures of later Writers; for though Infruments be more exact, and mens Experience more universal, yet what shall all that do, chm jam seges ubi Troja fuit, & Ninus in ipfa Nine requiratur; when 'tis brought to fuch ruine, that if the Founder himself should rise again, Ninus would scarce find Ninive, though he sought it in it self. According therefore to the Longitude and Latitude affigned, the fite

tion of their Compais: The Arabians account from the Pillars of Hercules , or the Streights of Gebaltaric , corruptly called Gibralter ; Titus Abulfeda: fome also from Arius under the Line, and others otherwife ! but Ptolemy from the Fortunatel fles, and him here we follow.

of

of this Countrey is in the North part above the Torrid Zone, between the Tropick of Cancer and the Ardick Cirele, under and about the fourth Clime; the longest Day being some 14 hours and one second part. This Situation is approved by Rabbi Abraham in his Description of the Climes; his words are thefe, שחדוש בואקלם מתהתם חשלישו עד מרחכ"לו מעלרה מאמן חמישור לפאת צפן חומי ו"ד טעורה וחצוי ויוצוצה ארד אשור that is, The fourth Clime beginneth at the end of the third, to the Latitude of 36 Degrees of the equal Line in the North portion, and his day is fourteen hours and one second, and passerb through Affice. So far the Rabbin. We conclude therefore, That the Polition of this Region is an Oblique Sphere, whose Phenomena are these: They enjoy, as we do, both a Vernal and Augumnal Equinox, the Sun being in Aries and Libra. Their fite is in the South part of the North Temperate Zone, therefore their Air is pleafant. The Sun never culminates in their Zenith Point; that being placed Vitell. Alhabeyond the Tropick of Cancer, which is the extremest Circle of the Sun's Motion in his Northern Declination. And because the Opticks teach, that every opacous Body proiecteth his Shadow to a part directly opposite to the Body luminous, therefore the Sun being either in the Northern or Southern Signs, their Shadows are never directed to the South, but contrariwise: therefore they are Heter feit. - Laftly, they have the Pole Artick always elevated, and the Antar dick always hid.

For the Aftrological fite of this place, it is comprehended within the first Quadrant, in the part Oriental and Meridional, and is therefore subject to the fecond Triangle, under the Dominion of Taurus, Virgo, and Capricarn, the Planetary Lords being Saturn and Venus Oriental; in regard of whose Rule in that earthly Triplicity, the Inhabitants must needs be of a disposition wanton and lascivious, in Apparel gorgeous, in Religion Idolaters. And because the Affyrian in special is subjected to Virgo, and her influence is Mercurial, therefore her Inhabitants must be great Afronomers. Thus Prolemy, Cardan, &c. But whether it be

lo or no. let their Ghosts dispute before Minos and Rhadamanthur. Thus much is certain. That the Manners of the ancient Inhabitants most aprly correspond with this Prognoffication; and if any urge the contrary at this day, these Authors may easily and an Answer, That besides the Translation of the Perigeum and Apogeum of the Planets. the Precession of the Aguinox, and the Suns leffer Eccentricity, tis apparent that the Signs in the eighth Sphere have forfaken their places in the First Mover; Aries now being in the Dadecatemory of Tourns, and Pifces in the place of Aries.

And so much may suffice for the general Application of Theoretical Geography to the Practical Description of this

Countrey.

Before we enter the particular parts, our Discourse shall tread a while upon the Borders; where first on the North part we meet with the Armenian Mountains, which might have been flightly passed over, but that they show the place where once Noab's Ark refted. That it refted in Ararat, or Armenia, Moses beareth witness; that it rested in that part of Armenia wherein we have placed it, may be a Conje-Cture not without probability, because Ptolemy placeth the Countrey Gordiena directly upon the North, adjoyning in situation to these Mountains. Now that Country was so called from the Gordiean Mountains, upon which the Ark rested, as is approved by a double Paraphrase of two ancient Chaldeans, Jonathan the Son of Uziel, and Onkelos; the one translating that Text of Moles, to wit, DIN 177 קרדון the Mountain of Ararat, by קרדו Cardin, the other by קרדון Elias in Me- Cardon; both intending the Gordican Mountains, (whereof

thurgeman.

Strabo and Curtim discourse,) Elias also in his Methurgeman allowing their Interpretation. Of these Mountains Stephanus maketh mention in his Book de Urbibus. So also Elmarinus the Arabian, tran-

flated by Erpenius, and another of that Nation whose Name is unknown, cited by Schickard in his Taric of the

King of Perfia. The later thus writeth,

Holling congruent السائلوم that is, This is (Mount) Godins,

upon which that ship rested, that ship of Noach, on whom be peace. But whereas this Author calleth the Mountain Godius, Schickard admonisheth that it is an error of the Tranferiber, who in flead of Son Gordiwrit Godi. It is apparent then that the Ark abode upon the Gordian Mountains; but where, or upon which, that is yet doubtful.

Rabbi Benjamin Tudelensie, who travelled through all Parts to vilit his Countrey-men the ten Tribes dispersed. giveth notice in his Dinerary, that the place where the Ark rested is four miles distant from Gegir Ben Omar, and that is an Ifle fituate in the midft of Tigris, at the foot of the Mountains of Ararat. The Armenians also design the place. urging Tradition for a certain Mountain heretofore called Gordie, but now Gibel Noe, as Andrew Thever intimateth in אררם בחלך thefe words ;

ימים לנזיר בז עמר והוא בתוו נחר חרק לרגלי הרי דונ מיר יזל למקמם

"In mi man w miw Rab. Benjamin in Itinerario, citante Schickardo.

Au reste quelques Chrestiens Levantins, entre autres, les Ar- La Cosmomeniens & Caspiens, maintiennent que ceste Arche s'arresta en graphy Unila montaigne que l'on nommoit jadis Gordie, à present dit par verselle, livre

aucuns du pais, Gibel Noe.

We have also those among the Moderns who have placed this Mount under a peremptory Longitude and Latitude, as a thing ordinarily known : yet, for ought I perceive, Posterity in this hath obtained of Antiquity nothing more than the very name, and that is gaes, by the testimony of Nicolas of Danialcus, not Lobar, as Epiphanius; Josephus, though Junius would correct the other by this. It was cal- 'Aexau a'. led Baes from Tongue to birath, which in the Armenian Tongue C.4. fignifieth properly any stately Edifice, such as this vast Vesfel might seem to be. In after-times 'tis like they called their Ships by the same name, and thence the Greeks traScaliger in

Notis ad

Pag. 49.

Fragmenta,

Exon 11 mones बंगां भी क्या-

neiror, nam

ผีงน ลับาไม้.

Euger + In-

Kanbluia N

MEN ASHAY,

Etymolog.

TROUKOTOP

duced the fame fignification; for for Strides, Helysbins, and the Etymologist conceive of this word Baess, that it often is taken for vacior; and therefore Lycopbron in his Coffandra

calleth the Argonavis avrienter Baen.

In this conjecture, that it may pals the better, know that great Scaliger hath born his part, as the Reader may find in his Notes upon the Greek Fragments, added as an Appendix to his admired Industry in the Emendation of the Times. Thus much shall suffice for our abode in the North of this Countrey, where the Reader may pardon our long tarrying, for Noab's fake.

pastuos.

Upon the East, as was said, this Region is bounded by the Meder, in special by the Mountain Zagros, whereof a most Toiles Xa- ancient Geographer maketh this mention; Elra. 3. 6 8 mg. AND Zano , sop seile & Xaharttlu zajear, zi & AV Mister, de Upon the South we shall find first Susian, the Province so called from the Metropolitan City Sufis, which the Ervmologist faith might be derived from Sufia, fignifying in the Syrian Tongue a Horse, for that this place afforded good Horses. Indeed Noto in the Syriack signifieth so: But his other conceit is more probable, that it was so called from the Lilies which grew thereabout, as Aristobulus and To it mi opur Chares most aptly determine in Atheneus: this only is their Error, that they fay Error fignifieth a Lily in the Greek Exta & Tongue, whereas they ought to have faid in the Hebrem, for the Fews indeed call a Lily www Shusan: and therefore was this place fo called, Ad The segionne, for the plea-

was most naturally and pleasantly beset. ти Екли. фиoir Aersocu-A y Xápis, da thủ degistim từ tóne : Licon of drau to Enthus qui to zeirer. athineus.

> Here the Kings of Perfia kept their Courts in Winter, because the Region hereabouts was then most temperate; though in Summer it was so extremely hot, that when the Sun was in the Meridian, the Lizards and Serpents could not pass by the way, but were strucken dead with the extraordinary fervor which the Sun-beams projected being multiplied

> fure of the place, because of so many Lilies wherewith it

tiplied more strongly by the reflection of certain Mountains not far from thence, as Strabo the Author most pro- Strabo, li.15. bably perswadeth; who also addeth, that for this cause the Geogr Inhabitants were forced to make Earthen Floors upon the tops of their Houses the depth of two Cubits, for no other reason, but to free themselves from the intollerable heat. Strabo ibid.

By this City ran the River Ulai, as Daniel calleth it. Pto- Pliny, Herolemy and Pliny write Euleus; no great error: It was also dotus, Maxicalled Choaspes, because that runneth into it. This River mus Ty:ius. was venerable in the opinion of the Kings of Perfia, who alwavs drank of this Water where-ever they were. Rabbi Benjamin hath observed, that in his time among the Ruines of Elam stood Susan the Castle, in time past the Palace of Abasuerus, having yet many fair and goodly Buildings from the days of old. He noteth also that he found there 7000 Fews in fourteen Synagogues, there being before one of them erected the Sepulcre of Daniel the Prophet. Thus Rabbi Benjamin; in whose days it seemeth, by what he faith afterwards, that the River was built upon on both fides, and the City divided into two parts, that differering them both; whence it came to pass in after-times that the one part by reason of Commerce thriving more than the other, it was superstitiously imputed to Daniel's Tomb, which the richer part then kept: this fond conceit once fet abroach. caused great Emulations; and in fine, to compose the debate, Singar * Shach commanded that the Tomb should be displaced, and set upon the Bridge in the midst of the River ולפני כנכת עומי, that so both parties might enjoy their vanity with קבר an equal participation. Not far from Sufis we have placed the Plain of Dura, where Nebuchadnezar erected the Golden Itinerario, Statue, that stately Trophee of his Idolatrous Worship. fol. 20, Thus Junius hath noted upon that place in Daniel, c.3.v.1. * Shach

בתוד חרבותיה שושו הטירה והונה אדמין המלד אחשורוש ויש בו ביני נדר ויפה מימים דמונים. וכהשבעו אלפיב יהוד"ו וכהארכע ששר כינסיות של דניאק

Benjamin in

with the Perfians and Arabians, and the neighbouring Inhabitants, fignifieth a King; from whence is derived that form of Speech which we use at the Chess-game when the King is taken, to wit, of cale Wie Shach Mat, commonly Check Mate, which in this language fignifieth, The King is dead. Schickard in Taric Regum Perfar.

Babylon.

Next unto Susian also upon the South is placed the Land of Nimrod, or Babylonia, and therein not far from Tieris the City Erec, which Ptolemy in a pardonable error calleth Aracea. From hence passing over the River, we draw near to that pregnant Relique of the new Worlds ambition, Babel by name; so called from the event of that, because there their Language was confounded. For so the Hebrews intimate by the word Babel, a word which in our mothertongue we yet retain from our Saxon Ancestors, as they from Askenaz; for when we hear a man speak confusedly. we say he babbles. The foundation of this City was laid in Nimrod's pride, and therefore must needs have a fall; and the fall thereof was great. Upon these ruines King Ninus built again, but with more humble intentions, and more happy proceedings. Semiramis continued the work, and enclosed all with a Wall of that heighth and thickness that we shall hereafter in her Life make bold to ask the question whether 'twas hers or no, in the mean time doubting left it will prove too great a Work for a Woman.

'Os Si KARI-שלה לא זפל אות AXE SU SER Da Carror eis * 'Acide TITES averegalar דפומאססיםים, (sadiwy) sen-אר עשות ען אייוסא Ny Teesi Stany שושה של וששי diauris kom הפוש. גמו והים Tien acetuor The sadior ושות אל שנייו DIÓSWP & BIG. Herodotes

thickness. Qu. Curt. l. 5.

This City hath been deservedly set forth by the industry of many, and those most famous Writers; as Strabo, Diodorus, Herodotus, Solinus, Pliny, and Eustathius upon Dionvfins Afer, &c. For the form of the City, it was four-fquare. as Herodotus faith; the Walls fo thick, that two Coaches might meet upon the breadth. For the Circuit, the Authors above mentioned agree not; the most exact Tradition for this is that of Clitarchus, that the Wall was 365 Furlongs about, which divided by 8, fet off for the Quotient 45 ?. the number of English Miles in the whole compass, allowin separ eis tor ing eight Furlongs for one Mile. Clitarchus addeth, that the Wall was finished in one year, each day one Furlong, till the 365 were completely ended, which is the just complement of the Julian Solar year in days, not respecting that Fraction of Hours and Minutes, in which the Aftronomers agree no better than our Clocks and Dials, as the Proverb is. The height of the Wall was 200 Cubits, the Towfaith, the Wall-was 52 of the Kings Cubits in thickness: Q. Curtius, 32 Foot in

ers ten Foot higher than the Wall. To approve what hath been faid concerning this spacious City, hear what the Touche & great Philosopher discourseth in the third of his Poli- ious och is Baticks, that Babylon was so wide and ample, that three Bunar & more, days after it was taken one part of the City knew nothing yearly wax of it. The Buildings in this Place were not continued to ADP EDING IN TROthe Walls, nor to themselves; and if there had been no Agos, his pipamore fociety among the Inhabitants than there was among on sanarulas their Houses, they had scarce e're come together; for their Teirlu hipi-Dwellings were all alunder. But the reason was politick, Tujo 70, to avoid the fury of Fire, and undergo a Siege in War; Theent Honefor the Waste which lay between the Houses in time of a THEN BIB. 2'. Siege was fowen, and the Increase sufficient to maintain themselves within themselves: by reason whereof it was impossible to win this City; for against a Famine they had thus provided; and other way there could be none, for the Wall of the City was an impregnable Fence against the strongest Rampiers. And hence it was that Darius could not artain to the Conquest of Babylon without a famous Stratagem, as Fustin relateth out of Trogus Pompey. This Justin. lib. 1. City opened it felf at an hundred Gates, and those all of Brass. In the midst of the City upon the one side of Euphrates stood the King's Palace, a stately and sumptuous Structure: on the other fide of the River likewise in the midst stood the Temple of Jove Bel; and in the midst of that were erected feven lofty Towers upon the eighth, that being a Furlong high, and as much in breadth. From the top of this Tower the Chaldeans made their Astronomical Observations, as the Noble Tycho in his Vranibur- See in Tygum. In this Temple was placed the Golden Image of Ju- cho's Astropiter, which was to be seen in the days of Diodorus the Si-nomic Epist. cilian, in height forty Foot.

We have referved for the last place that bold attempt of raniburgum. art in the Horti penfiles, that pleasant Paradise which the Syrian King planted upon the Battlements of a Tower, the top whereof was the Base of the whole Work: the foundation of the Garden was laid in Stone; above that were placed Hurdles compacted together with flimy Sul-

Bha

on of this U-

phur.

phur, these were covered over with Brick, and that overlaid with Sheets of Lead, upon which was call abundance of Earth manured with that dexterity, that Plants grew there as properly as in their native soil. Strange indeed it was to see a Wood upon the top of an House, and that Trees rooted in Stone should grow 50 Foot in height; and vet the credit hereof hath an interest in the best Authors both among the Greeks and Latins. And this was once the flourishing Estate of Babylon, that fiery Furnace in which it pleased God to dissolve the hardest hearts of the most refractory Tems. But now Bel is bowed down, and Nebo floopeth, no Arabian pitcheth his Tent there, nor Shepherd his Fold; but Film crieth in the Palaces, and the Houses are full of Ohim; the Ostriches dwell there, and the Satyrs dance there.

Mesopotamia.

Ifa. 13. 19.

Thus leaving Babylon, the Beauty and Pride of the Chaldeans, we come unto Mesopotamia, which bordereth upon this countrey South and West. This is called in Scripture Aramnabaraim, that is, Aram between the two Rivers, to wit, Tigris and Euphrates. Here Abraham sojourned at Carras, fameus for the Fight of Crassus. This also was the Countrey of Laban the Syrian.

I. Florus.

Further West Tigris boundeth Asbur; Moses calleth it Hiddekel, which Rabbi Chimchi derives from mand either, saith he, because the Waters are of a sharp taste, or else because they are of a swift Course. The Chaldeans call it Diglath אלדגלת the Arabians אלדגלת Aldiglath, all for the same reason: for the word Diglath, or Diglito, as Pliny hath preserved it, is corrupted out of Hiddekel; or if Diglath be a Primitive, the reason is notwithstanding the same, for that also fignifieth a thing narrow and swift. Let 70-Sephus be the Interpreter; Tizers St Azzadie & croce To ut Seromr & igu For this cause also it was called Tigris, though Aristotle himself hath said otherwise, who, as he is introduced by the Scholiast of Dionysius Afer, testifieth that in times past this River had been called Sular, which, saith he, signifieth va rupepis prone or precipitate, (such indeed it is) and in after-times Tigris from that Tiger which carried mad

Aristotel. apud Scholiast Dion. Afr. Alexan, mad Bacchus I know not whether. But the word it felf discovereth its own Etymon, Tigris from 713 gir fignifying in the Persian Tongue an Arrow; to which if we add the Heemantick Letter ה Tan, we have the word entire, חניר Tiger, or Tigris, because the stream of this River ran so fwift, that it was most like the projection of an Arrow out of a Bow. And this is the opinion of Quintus Curtius and others. And well might notice be taken of the swiftness of this River, the stream of whose current usually ran as fast in one day, as the most nimble Footman can do in seven, if Schickard hath not mistaken in his Taric of the Kings of Schickard Perfia; where he citeth Pliny and Solinus, but none could Taric Regum give him occasion so to fay, save only Dionysius Afer in these Pers. p. 206. words, where speaking of Tigris, he thus setteth down;

TOTALIN axis O a may TWY Tiverseu paires of se ? poor toor exaurar, Town arever ide, over ibstruct hune oferom "Io SILO x uparros aine avores odims.

Which words perhaps Schiekard might understand in that fense in which we have cited him; but the Poet's intent is far otherwise, as he may understand that readeth his Scholiast, who best understood him; for Eustathius upon those words thus discourseth;

Ditsa ?) Si annav or morauo in (id eft, Tigris & Euphrates) Euftath, in Toor av (onoir) eis Eldouor nuae long of ne mantos aine, o to. Dion. Afr. म्बार्ड वेतीमाड बांदर जिल्ला, देन में की, कार्ता मुंबद किंग में प्रत्य में महामार्थी &c. ides bar evenu ar dei, Teterr, ameina i inappo eis obs.

Wherefore, according to the judgment of the Scholiast. the meaning of his Poet is, that the distance of the two Rivers, Tieris and Euphrates, is as much as the best-fitted Traveller could go in seven days; that is as much as if he had faid, Mesopotamia in breadth would prove to a good Footman seven days journey. So though Tigris be moraph ans @ androw, of all Rivers the swiftest, yet in this opinion he hath made more hatte than good speed. We have sufficiently lingred upon the Borders of Affyria, we will now travel in the Countrey, beginning first with Adiabene, because, as Pliny and Solinus testifie, Adiabene est Asyriorum initium. initium, the beginning of Ashur is that part which is called Adiabene: For here 'tis probable that the Founder made the first Plantation of his Assyrians, because the King Nimrod first conquered this place, and setled the Government in

a Metropolis erected by himself.

It was called Adiabene, not, as the Greeks have vainly conjectured, from Dagaira and a to supernote, because this was place of hard passage, as Strabo, Eustathius, and the rest; for this conceit is resulted by Marcellinus, a Traveller in these parts, who witnesseth that he passed over a certain River called Adiavas, from which the place was called first Adiavene, which word when it came among the Greeks, they changed v into s, necessity often urging them to this for want of that Letter in their Alphabet: so where the Original readeth David 7777 the Septuagint they read Dasid, the Evangelists retaining the same.

Marcellinus in vita Juliani, pag 302. edit. Lugdun.

Ammianus

Nineve urbs.

In Adiabene that which first and best deserves our diligence is the thrice-noble Seat of Ninus. The Scripture tiyles it both in Moses and the Prophets Urbs magna Deo; and therefore seeing God himself hath taken notice of it, we will take the more.

It is called Ninive from Ninus, quafi Nini TII Naveh, that is, the Habitation of Ninus, because Ninus set the last hand to the Complement of this City, and there kept his Court.

But he that laid the first Foundation was the Son of Cham, not Sem; though our English Metaphrase hath so translated. To decide the matter, hear Moses himself; man in the content of the matter has been some in the content of the co

פ"ר הד"מכן טחיבת כמי מן הארצה ,Ramban faith

החוש יצא נמרוד למשור בארץ אשר ושם בנח אר ניניות ושארה המדינות הנדולות אשור זכר ויחוח אמרו יצא אשור כמו כאמרו יצא לאשור Ramban in Abarbinelis comment. ad Bereshith. These words intend thus much; Out of that Land went Nimrod to rule over the Countrey of Albur, and there he built Nineve, and the reft of that Provinces great Cities, whereof (Mofes) maketh mention: and this Text Tive Sy is all one as if it had. been אשור לאשור. Thus Ramban, who also citeth a Concordance necessarily requiring the like Exposition in the like cafe; as, faith he, מכרתור שררעו must be rendred as if it had been למלחמורה לארועו Ramban in this is not fingular, nor hath wanted his deferved approbation among our own most learned Writers: For thus readeth Mr. John Drusius, so Tremelius, judicious Calvin, and diligent Pareus: none without good reason; for what should Affer the Son of Sem do among the Children of Cham? And again, he that built Babel was as likely to build Nineve. The Founder therefore of this City was Nimrod; for the fituation thereof, it was fet upon the River Tieris. A late Writer of our own, in his Microcosm, hath made bold to difplace it, affirming that it was built upon Eupbrafes: which if it do not otherwise appear, I will ingeniously repent the mention of him, whom notwithstanding I should also have spared in this place, had he himself spared great Scaliger in a leffer matter. Were it not that I count it frivolous to cite a Modern Author in a matter of Antiquity, to this one I could oppose the Authority of many amongst whom Nineve upon Tigris is as ordinary as London upon Thames. But to fetch that situation upon this River from the same fountain which they did, I appeal to the Ancients.

Amongst the Latines Pliny is plain, that Ninus the City stood upon the River Tigris. Among the Greeks thus Herodotus, speaking of a certain Trench, is in the six of the stood where out of all doubt, though the Text be formething cryptical, yet may be is not to be referred to Euphrases of the Trench, but to Tigris, as the same Author expoundeth.

himself in Euterpe, where he plainly saith that Tieris runs Arrian rerum by Nineve. Arrian in his Book of the Affairs of old India. Indic. speaking of Tigris, thus writeth; or few it 'Agual is and no-AIN Nivor, mixas nore majakle zi infaigora, &c. that is, Tigris running out of Armenia anciently a great and famous city, &c. where a trulty and faithful Writer hath plainly fet down our defire. To these we add the last and greatest, our Mafter Ptolemy, according to whom we have placed this City

upon this River towards the Sun-rifing.

Besides this consent of the Greeks, sum up the whole truth in the Authority of an Hebrew Geographer, and he עיר testis oculatus, to wit, the forenamed Benjamin Tudelensis in his Itinerary, where making mention of that City which מימו קרם the Arabians call, and others from them, אונה וישבת Almozal,

Benjamin.

Itinerar.

בחרה faith that City is built upon Hiddekel (that is, Tigris) on the one fide over against Nineve, a Bridge only between it and Nineve. If therefore Mofal be built upon Tigris, there being but a Bridge between it and Nineve, it is apparent in the judgment of an eye-witness that we have placed it where Only Diodorus diffenteth, whether by an erit should be. rour in the text, or by misinformation; one or other it is likely: for we must not forsake all these to lean to one. The reason of his error might be, because in fine these two Rivers meet and become one and the same.

Ninus therefore was fet upon Tigris, not (as Diodorus) upon Euphrates, nor upon the River Lycus, as Mr. Nicolas Fuller in his Miscellanea, who for that opinion citeth all those almost whom we have introduced for the contrary, adding also Ammianus Marcellinus, an Author, as he faith, beyond all exception, which we deny not; only this we have found, that both he and the rest are by Fuller in this matter misinterpreted, as he that diligently readeth shall be ready to testifie. For the situation thus much. For the מים ימים circuit and compass thereof, the Prophet Jonah describeth it to be a great City, even in the eyes of God, of three days journey. Diodorus faith that the fides thereof were inaquilater, the longest sides containing 150 Furlongs in length,

Jonæ 3.

the

the shortest 90. According to which dimension of the parts the whole Circuit must be 480 Furlongs, which divided by 8, let off for the Quotient 60, the number of English miles measuring the compass of this City. The words of Diodorus are thele; "Exno mono to referentialle inegures du-The constituted to mua. Exert of the mangerieur aveneur exariegy i miles et. sadiar, all 3 Beagutipar cererinorta do ni të סטונו חמולום שבו בלאצ שנים ביודם בו במשמי דבדף מצם סומו או יין לאור שרים, דוו בא מול פו שול שול שונים אות יש של של של של אוד בשרים אודי בשרים אודי פסף פא חסד, אפודם דב דם עוויף של דב מצונים אין ל בה זל זהו עם עב-בו בי בי בי ביות הם בעול של בי לי בי של הוא של החלם בי בי של הוא של החלם בי בי של הוא בי של הו स्तेवा कि रथांग वंश्यवण विश्ववाधा थिं के हैं वर्श्यास्त्र मांश्या ने whi derdude hour photol is mertanimot, to 3 of G eiger motor Dansier, egc. where the Author having discoursed upon the immense and ample circuit of Ninus, addeth, That the Founder failed not of his purpose, for after him (faith he) never any erected the like City, whether we respect the greatness of the Compass, or the stateliness of the Walls, for the Walls were in height one hundred Foot, and so thick that three Chariots might ride upon the breadth together. He addeth alfo. That the Walls were befet with a thousand and five hundred Towers, each of them erected to the heighth of two hundred Foot. So far Diodorus: whom after-ages may for ever gratifie for this precious monument of Antiquity, (which he alone seemeth to have preserved) for the illustration of that which the Holy Ghost in Scripture more than once inculcates concerning this vast and mighty Nineve.

The City of Babel and this of Nineve by a fatal viciflitude held up the Affyrian Monarchy till the time of Darjavell the Mede and Cyrus the Perfian. It suffered many overthrows before it received its last; two famous, the one by the Irruption of the River Tigris, which at an Inundation broke out upon the Wall, and threw down twenty Furlongs thereof; which destruction (notwithstanding the stream of Interpreters run otherwise) yet let the Learned enquire whether it were not plainly forerold by the Prophet Na- Nachum c. t. chum in those words, יעשה that is, And with an inundation passing by he shall make a full end:

Arofue G. BIG. B.

и се приноскионий посмости, синтекное тобт. Э. Septing. Chronology seemeth to deny this Interpretation; but each man must consider that the time of this Prophet, or his Prophecy, is not determinate by any Authority of Antiquity, and therefore in the Moderns can be but conjectural. That the River made this ruine, Diodorus is a pregnant witness. The second destruction was undertaken and ended by Nebuchadonofor the King of Babel, as the Jews in their Chronology testifie: so Rabbi Saadias upon the Prophet Da-And inded this City was too great to be destroyed at once, being, as we have faid, 60 Miles in compass. The Reader at the first fight may judge it incredible, were not Aleair in Egypt at this day extant to correct his unbelief; He should fay a place, Buntingius hath noted, no less in circuit; and so

twelve thou-populous, that there once died of the Plague in one day

fand. See Jo. twenty thousand. Leo African.

The Prophet Jonah writeth, that in the City of Nineve. by the testimony of God himself, were more than one hundred and twenty thousand persons which could not discern between their right hand and their left. If there were fo many Children, then at that proportion the Inhabitants were almost innumerable.

The Tomb of Ninus was almost as admirable as the Ci-

ty; but of that in his Life.

It may now be faid of Nineve which once was of a great City in Strabo, Magna Civitas magna Solitudo: The greater Nineve was, the greater are her Ruines; for now, The rejoycing City that dwelt carelesty, that said in her heart, I am, and there is none besides me, bow is she become a desolation, a place for beafts to lie down in? every one that paffeth by ber shall biss and mag his head, Zeph. 2.15. Against this City prophefied fonab, Nachum, Zephany, Oc.

It is at this day fallly called Moful; and at that place Nefloring his Sectaries have taken their helter, that Heretick of Constantinople condemned by a Synod at Ephosis. e.c.

Next unto Adiabene is Arbelinis, so called from the most Arbelitis ancient City Arbela; which, notwithstanding what Strabo hath faid of the Son of Athmoneus, I would diligently de-Ir Bel.

Jive:

rive of July Ir Bel, that is, the City of Belus, who was no doubt the first Founder thereof, after the death of Nimrod. At Arbela was that bloody Battel between Darjavelb and the Great Alexander, for the Empire of the World, as the common Tale goes: but Arrian in the description of this Expedition affirmeth the contrary, from the teltimony of two Eye-witneffes, Ptolomeus and Ariftobulus; adding that the Battel was pitcht at Gaugamela. The same thing Plutarch hath observed; The di majaklu maxlu ocis Daprior in co Appinois, acres or mental yegoperry, atta de laujapinois guid ouismory. Scaliger giveth the reason of this mistake; Because, faith he, Arbela was famous, and therefore better deferved to carry away the credit of fuch a Victory than Gaugamela. a poor obscure Village; which before him Arrian hath said Mines of the lu Tanzaunha, and noun, & myahn, & Si oromas & o Solinus. viel, Est eis drolu not to orona. Gaugamela (laith he) is no Arrianus in City, but a Village, and but a little Village, the place no way expeditione Alexandri. famous and bearing but a homely name. And therefore he Strabelib. 6. faith, wil done, mones son to 'Agbina amesynan the Star The Geogr. urvains pains. Whereas he faith that Gangamela is known Scalig in l. de but by a homely name, it deserves further enquiry. Scaliger Emen. Temp. faith that the word Gaugamela is in the Language of the place as much as the Inwards of a Camel; which fignification Gaugamela the word indeed will bear in the Affirian Tongue, but for intestina Cawhat reason? The learned Critick answers, That some of meli fignifithe Ancients have faid that a Camel's Inwards were there interred. Cafanbon in his Notes upon Strabo deriveth it from Geb and Gamal, Geb fignifying an eminent high place; but Strabo himself hath given the best and the most ancient etvmon, who fetteth down that it was called Gang amela, that is, faith he, the House of a Camel. And this will hold; for fo Gaugamela might with a facile errour be written for Naugamela, there being no difference between Gimel and Nun but a small apex or excrescence, which oft-times escapes the Printer's diligence, and more often might the Transcriber's hafte: and feeing it was Naugamela from mand -Nanh Gamal, it fignifieth properly and aptly the house or babitation of a Camel. The reason of this Imposition is well Cc 2 rendred

rendred by Strabo; Because, saith he, Rarius the Son of Hystassis bestowed that place of rest and food upon his weary fainting Camel, which had tired out himself in his hard service. At Gaugamela therefore, not at Arbela, was fought that samous Battel of the two mighty Monarchs for the Diadem of the World, which fortunate Alexander brought away, Heaven it self bearing witness thereto by an Eclipse of the Moon.

Ptolemaus Geogr. Not far from Arbela is the Mountain Nicatorium, Nigariever op 9, as Strabo calls it (for in Ptolemy we find it not.) Alexander the Great gave it that name from vinco, vinco, that it might be, as to this day it is, a constant Trophee of that famous Victory which this King atchiev'd at Gaugamela.

In this Countrey of Arbelitis, Strabo also placeth the City Demetries, as also the Temple of Eness, and the Palace of the King of Persia, with the Bituminous Fountain; all which

we have fet down according to his description.

Upon the River Caprus standeth Oroba; which Junius well conjectureth to be no other than that which Moses in Genesis calleth Reboboth. In the South Coast of Arbelius, between Caprus and Gorgus, Ptolemy placeth Thelbe, which perhaps was so called from Tubal; as also another City placed by the same Ptolemy in Babylonia without our Chare, so called out of doubt from Tubal-cain, for he writeth Thelbe-cain with no great error.

Arrhapachitidis regio. Next to Arbelitis is Arrhapachitis, so called from Arrhapa, a City lying in this Coast East and South upon the limits of Apolloniatis. This Arrhapachitis, Junius had once conceived to be no other but Arpatis, and the chief City thereof to have been that Arphad which is spoken of in the Kings, and elsewhere: but this learned Commentator correcteth himself in the 49 of the Prophet Jeremy, verse the 23. This Coast doubtless took its name Arpachetis from Arphaesad the Son of Sem, and Brother to the Founder Assure. Here light Darna, Obana, and the rest, places better known by their Names than ought else. Next them the Samhata, and below Apolloniais, famous for the Metropolis from whence it had its name. These Names are reckoned up by Vadian.

Vadian, Glarean, Voluteran, and Niger; men who altogether followed Ptolemy in their Chorography of the Land of Assur. More than the Names will hardly be found either in them or elsewhere, onely Apollonia, nor much of that. But Σχαλωνίπι deserves our consideration, for which we gratifie old Isidore the Characenian cited by Athenaus, for otherwise we had never attained to the knowledge of that place which Moses calleth Calanne in the Land of Sinsar; for that Calanne without question is the Metropolis of this Countrey Calonitis, which our Author old Isidore calleth Tidor Xazzańsw, as we have placed it. Σχαλωνίπι, saith he, lieth so, εσκίωδε, σε, that it is separated from the Medes by the Mountain Za'y ? , as we have said.

Thus we have endeavoured the Delineation of the famous Frontiers of old Ashur, which the Reader If he please may behold in our Chart; always provided that he be not offended at this, that we have drawn the lowest Parallel equal to the highest of that Latitude: for 'tis eafily known to my slender skill, that seeing Topographical Plains are all Portions cut out of the entire Spheres, therefore the Parallels as they encrease in Latitude ought to bear a different proportion to their Meridians. Yet this curious course we took not in a matter that needeth it not, but projected the Chart upon a Parallelogram, because in a distance no greater, for a purpose of no greater moment, the Disproportion can nothing prejudice the Description.

The State-government of Affyria was Regal: it began in Tyranny, which Arifforle calls the Vice of Mo-'Arifforle Onarchy: it continued under the Succession of Absolute The Banker, Princes from Jove Bel to Belshazar. The Polity which this idest, Juag-Countrey did enjoy was, as in all other Kingdoms, Ecclesima under their Religion. God they ferved, but not the true; nor one, but many and false. Their Deities for the most part were placed in Heaven, the Sun, Moon, and Stars: and indeed,

deed, were Men allowed to chuse themselves a God, this was fornewhat a Tolerable Impiety for fuch great Aftronomers to adore the Hoft of Heaven.

The manner how they worshipped the Sun is set down by Macrobius, who describeth the Image under which this turnal.primo, Planet was adored, adding unto his Description a Symbocap. 17. & 23. lical Interpretation. To the Sun they facrificed Horses, and * @: ar A µ3- the * reason was, because they judged it convenient that "HA10" of the most nimble God should be served with the swiftest Ob-637) The So lations. The Altars whereupon thele Sacrifices were offered 49 8 70 they erected either in open Courts, as 2 Reg. cap. 21. ver. 5. This During W orelfe upon the tops of their Houses, as Zeph. 1.5. - אָבד שוו אונו

Sw, πάντων των δυητων το πάγισον δωτίος). Herodot. lib. fecundo de Magopetis loquens. Idem etiam Xenophon de Armeniis scribit, eandem etiam causam red-

dens, lib. quarto Avafar.

Tremellins Supposeth that the Prophet intendeth this God Ifaiah. of the Sun by that which he calleth Nebo; but that deferverh further enquiry. Doubtless Nebs was some notable Statue among the Teraphins, and what they were we will now firive to discover. non Taraph, the Root and Singular of Teraphim, feemeth properly to have fignified any diffionest disgraceful matter, as Elias Tisbites intimateth in the

וכן בלשון word Taraph; where also he infinuates both the affinity and etymology of the Latin word Turpitudo from this Hebrew word Taraph : For fo, faith he, the Latines call id good turpe Turpitudo. And for this cause the Hebrews called that Magical Divination of their Heathen Neighbors Turpitudo. Tisbites in which was made by inchanted Heads and Statues, Turpab; Taraph. and those linages so charmed, Teraphim: for the Teraphim

were certain Lares, or Houshold-gods, in which the Devil Their making is thus made answer to the simple Heathen. Their making is thus FINDUS fet forth by Tisbites out of Rabbi Eliezer in the 36 Chapter.

התרפינ שוחשין אדבם ככר ומולרין את ראשו ומולחין אותו במלח ובשמים וכיותבין עלציץ זהב שבם רוח שומאה ומניחין אותו החרב ראשו תנותנים אותו בקיר ומדליקין לפניו גרה ומשתחו לפניו ולכן היה תנותנים אותו בקיר ומדליקין לפניו גרה ומשתחו לפניו ולכן היה בותנים בארו בקיר ומדליקין לפניו גרה ומשתחו בדר עמהם ברונים ביינים בייני

whole

whose words we may render in this manner, speaking of those Idols; I have found (faith he) that the Teraphim are thus contrived: They cut the throat of a first-born Male, they pull off bis bead, and powder it with (alt and odours; (then) they write upon a Plate of Gold the name of an unclean Spirit, putting that under the bead; then place they this bead upon some wall, setting burning Lamps before it, and so worthip in the presence thereof: and of these Laban asked counsel, &c. as we have fet down in the Margin foregoing. So the Chaldee Paraphrast in Hosee rendreth Teraphin by Mechanvi, Indicans, Shewing or Declaring: For that was the condition of these Teraphin, as Ribbi Chimchi alfo approveth in the Root Taraph; and Delrio, an expert Magician, in his Animadversions upon the words of Laban.

The like is set down in the Book of Rabbi Simeon Ben See Mr. Sel-Fochas, which is called Zobar, fol. 75, upon the words of den, de diis Moses, 1371 And Laban went, &c. It is therefore manifest Syris. that the Teraphim were nothing else but the Heads of firstborn Males, made and erected under the influence of some certain Planet, under whom some certain Spirit (as Orifieb under Saturn) was predominant, whose Name must be engraven in some thin Plate, and placed ceremoniously under the Head; this done, Lamps must be solemnly burned before it, and then after some Diabolical Exorcisms Necromantically performed, the Head shall prove vocal. Tale goes current amongst us, that our Countrey-man Roger Bacon once framed such a kind of Magical Machination in Brass. Doubtless Albert the Great spent thirty years to frame out a Statue like a Man, and in the end by the apt composure of certain Engines and many movable Machina- Aquinas heartions taught the Image to speak: but 'twas much, if not ing the Statue Magick; for speak it did, and that so articulately, that it speak, brake well-nigh frighted a great School-man out of his wits, even it to pieces. Thomas Aquinas himself, as Boterus relateth.

That which perswadeth us that the Idol Nebo was one of the Teraphim is the etymon of the Name; for Nebo is derived from a Root which figuifieth to Prophetie or Divine, as they did by the Teraphim, for that reason of the word is ren-

dred

Cætera lege in loco citato. * 'A ATURIO TOmaceutria. Thee 78 8118 CINETE 'ANUels Telauta на Зв па, &с. Scholiaft. Aar ews & ibu dineiges maseias Scho- probability. liaft ibid.

לקרישונבו dred by the Jews. (So Abarbinel upon that place in Ifaiab, ווונו אולם שהיוונו Nebo ftoopeth.) That the Affyrians used Teraphim is manifest by the story of Laban. That they were noted Magicians and Aftrologers, Simatha the Witch in * Theocritus doth ed Euroio ua- manifestly declare, where speaking of her Veneficial Phil-Holina &c. The- tra, she confesseth to the Moon in the Dorick Language, that oc. in Phar- the learned those Tricks of a Traveller that came from the Land of Afbur, that is, (faith the Scholiast) from a friend of hers that was an Affyrian: Who also addeth, that the Affyrians were a Nation in Magicle most exact. And therefore seeing it cannot be determined for certain what this Nebo should be, I know not why this conjecture may not with others have its pardon, seeing it hath brought some

That therefore the Affyrians worshipped the Sun'tis manifest; as also that they worshipped him not under the name of Nabo, this Nabo being, as we have conjectured, fome one more noted than the rest among the Teraphim: but if any please to ask Antiquity for the name of this great God the Sun, he shall find his answer in Macrobius, who telleth us, that the great God of Ashur was the Sun, and that his name was Adad; which, faith he, by interpretation fignifieth (one;) so indeed All Ada in the Assyrian Tongue doth fignitie, from the Hebrew TIN Achad, Unis. A greater testimony of this Idolatry than Macrobius, we find in the Prophet Esay, in the last Chapter, where God threateneth to confound those that purific themselves in Gardens, (TITN TITN faith the Text) Achar Achad, behind Achad, that is either the Temple, or rather some Idol erected to the honour of the Sun, not unhaply placed in the midst of their Gardens, where each Spectator might daily behold and admire the pregnant effects of the Suns vigorous influence and powerful operation. 'Tis the accurate Interpretation of the learned Scaliger, in his Notes upon the vx, Ifa.c.ult. Greek Fragments, pag. 35. approved also by another Scaliger of our own, Mr. John Selden, in that choice Work of his upon the Syrian Gods. Both these consent that the Idolatrous Rites spoken of in the same Verse make but up a superstitious

Qui sele purificant in hortis pone Achad in medio.comedentes carnem porci, abominationis, & muris, confundentur una ; dictum Jeho-

perstitious kind of Lustration. The former part of their Gloss is undoubtedly true; the later whether it be or no. it is no way necessary for this place, nor (fince they have faid it) these years to determine. If we nothing help, it shall nothing hinder that we add thereunto, that in the Verse we have set down mention is made of Mice, which bear their share in the Abomination; for so saith the Text, They that purific themselves in gardens behind Achad, in the middle, eating abominable flesh, as of Swine and Mice etc.

Alexander ab Alexandro relateth the most of the ancient kinds of Lustrations, but maketh no mention of Mice. Yet it is to be noted, that many Rites performed in these Exercises were altogether Magical: in that sense the Mice may take place, and come within the verge of their Glos; for a Moufe is unaprior (wor, an Elf which Conjurers are not

unacquainted with. Hear what they fay,

Take the Liver of a Mouse, and give it in a Fig to the Swine, and they shall follow the donor which way or whither he listeth. Pierius, in his admirable Discourse upon the Pierius de Egyptian Hieroglyphicks, introduceth an Experiment to Mure. prove this Charm, which himself saw at Patavium.

All this is the more probable, because as we have already proved, our Assirians were greatly given to Exorcisms. And so we have done with their Idolatry to the Sun.

Herodorus telleth further, that these Associans also worshipped the Moon; and good reason, or else they had no God all night; a time, as I suppose, wherein they had most need. They worthipped the Moon under the name of Mylitta, which word Scaliger hath well noted, in their Mylitta. Language signifieth Genitricem, in which sense it may Mylitta sig. not unaptly be applied to the Moon, whose power surreger, In though ordinary, Philosophy supposeth to be meerly Notis ad fragpassive, yet not without a Contradiction, the same Philo- menta vet. Tophy allowing the light of the Sun to have a fenfible and Gracor &c. necessary activity upon the inferiour Bodies, allowing also the light of the Moon to be borrowed from the Sun: and 'twere a notable incongruity, that the fame light should be active in the Sun, and passive in the Moon; but if the Moon

Terent, An-

lorum.

Moon did nothing help the fecond causes in Generation, yet in the bringing forth 'tis evident'; for this is most certain, though every Midwife hath not observed so much. that the most easie delivery a Woman can have, is always in the Increase, toward and in the Full of the Moon, and the hardest Labours in the new and silent Moon; which Aftronomers call the Synod or Conjunction: which was the reason that the Midwives heretofore did always in such a case implore the aid of this Planet for the safe and easie Delivery of their Infants. An example hereof we may have, one among many, in the Comedy, where the Woman in the extremity of her travel cries out to the Moon, O Juno Lacina, fer open. And this amongst others must needs be a reason why our Assyrians worshipped the Moon, and why they worthipped her under that name. The Prophet Feremy maketh mention of this Worship in the seventh Chapter, where he calleth the Moon she Queen of Heaven, as our English Translation bath very well rendred. The Prophet Regina Coe- addeth, that the Women made Cakes to this Queen: And why the Women? I. Because the Moon was a Queen. a. Because the Women at their Labour were most beholden to the Moon, who by her great moisture mollifies the Secundine, and makes the passage easie for the Delivery of their Children. This Cuftom of offering Cakes to the Moon our Ancestors may seem not to have been ignorant of; to this day our Women make Cakes at fuch times; yea the Child it felf is no sooner born, but 'tis baptized into the name of these Cakes, for so the Women call their Babes Cake-bread. Add hereunto, that the Saxons did adore the Moon, to whom they let a day apart, which to this day we call Moon-day.

And thus we have run through the chiefest Idolatries of this Nation: Much more might be faid, and perhaps hereafter shall be; in the mean time we will only add a Coujecture concerning Nifroc. Sennacherib as he worshipped in the House of Nifree was flain by his two Sons: who or what this Nifroc should be is so doubtful, that Peter Martyr could find nothing in all the ancient Writers to ex-

plain

plain the matter, his own opinion dependeth upon the Etymon of the word Nefrac, which fignifieth (as he faith) Deum fuga mollis, a God or a love outle, whither as to a Sanctuary Sennacherib might betake himfelf: it may be fo. I rather suppose, if I may be so bold, that rae in this place fignifies the Sun; for fo this People sometimes called the Sun, as Francis Junius hath noted upon Shadrac in the Prophet Daniel. So then this Temple was an Afrium built in Nineve to the honour and under the protection of the Sun, who was therefore called Nefrae, that is, the Sun of flight,

fon the reason given.

It might be added, how these Nations applied their Devotion to the rest of the Planets; as to Venus, that is, Shar; in the honour of whom their Feasts were celebrated by the some Rites that the Roman Saturnalia, the Servants sitting down, and their Masters attending. So also we might put in Chiun; whom some call Saturn. But of these, for ought See M. Selden, I find, the matter is not to manifest: "tis only apparent that they worshipped the Sun and Moon chiefly, and the rest of the Host of Heaven in their order; but of that Order and Manner we have nothing certain yet to fay; Time may perhaps favour our industry, and make us acquainted hereafter with that which now we must not be ashamed to confels our felves ignorant of. In the interim we must content our selves with what hath been said briefly concerning their Religious Polity; their Civil Customs shall now take their places.

The King of Afbur was affifted in the Civil Government by a treble Magistracy, chosen all out of the gravest and most noble within the Realm. The first fort were to look to the placing of their Virgins according to that manner which shall hereafter be declared; as also to give judgment in matters of Adultery, &c. The second in matters of

Theft: The third in the rest.

Physicians these People have none, they being such who cannot fave any man by their Profession, till they have lost some by their Practice. The custom here was, that all diseafed Persons should be conducted to the Market-place, con-

venient provision being made for their safety there. The reason was, that all passers by should visit them, inquiring out the nature of their Disease, and giving counsel for the remedy out of profitable Experience made by themselves, either in themselves or some others, upon the like occasion. And to this purpose it was provided by a peremptory Stature, that no man should dare to pass by the Market-place till he had made such Inquisition as is atoresaid. Herod. in Clio. Strab. lib. 16.

In this Countrey it was not in the power of a private man to bestow his daughter in Marriage, but this was done by a publick Officer appointed for that purpose. The manner

was thus.

Once every year all Marriageable Virgins were brought by that Officer into the Market-place, and there set to sale: if they were beautiful, the fairest to those that gave most. When all the best were thus bestowed, the Money which was paid in for them was given to the rest, which were not so comely and meritorious in their Beauty; every one being supplied with a Dowry proportioned to her want. By this means it came to pass that still the Gentry and most wealthy amongst the Men had the fairest amongst the Women, they being best able both to buy them and to keep them. Contrarily, the Commons and Poorer People, who had not means to compass the best, had means given them to be content with the worst. A Law not so provident as plausible; and however it sitted their Commonwealth, yet it would be very unapt for ours.

Here followeth a Custom most detestable and unsit for any. Every Woman throughout all the Countrey was bound once in her life to repair to the Temple of Venus, and there to prostitute her Body to whomsoever that would but throw down a certain piece of Money, were it less or more; which Money was given to the Temple, and to the Honour of the Goddess. Their manner was thus: The Women sate down in the Temple, distinguished one from another by little Lines of Cord, which he that would might take away, or break, if the Woman seem'd to be coy,

Strabo. He-

and so take their Strumpet out of the Temple into a bycorner, Oc.

The Epistle of Hieremy (if that be his which we find armexed to the Apocryphal Barneb) maketh mention of this

horrible and impious practice.

Ai No waikes werdiebou goria, is rais offic e fradlu) De marau में मांग्रहत कार में मह का मी देवहते प्राधिन कर के मा कि मी माहतमा-פנים על פנים או מוצות לישור מי מים של לבי לי אחסים לי בול לאון מו או אוצום לי משונים אל מול דול,

sol to goirior autis dispea yn.

And the Women encompassed with Lines sit down in the Allevs, burning Bran for perfume: but if any of them drawn by some that passeth by lie with him, the reproacheth her fellow that the was not thought as worthy as ber felf, nor ber Cord

broken.

This Venus also they called Mylitta, as they might for as. good reason as they did the Moon: but as in their Gods so in the Names of their Gods, he that readeth shall find notable confusion. Mr. Selden understandeth by Succoth Benoth nothing else but this Temple or Tabernacle of Venus: from Benoth also he deriveth her name. Let the Learned examine it. Be the Conceit true or falle, it is attended with an egregious dexterity in the Carriage, and probability in the Conjecture.

The Affirians bury their dead Corps in Honey for the most part, and cover over the Bodies with the Wax. Their manner of Lamentations for the Dead, is to beat their Breafts, and to besmear their Faces with dirt: not unlike in this to the Ezyptians, of whom see what Herodotus Wri-Strabo, He-

teth in Euterpe.

Arrian maketh mention of certain Sepulcres of the Kings of Albur, found by Alexander amongst the Fens in Babylonia.

Tar fantiur The 'Asvelor Tes rapes to rais himvais TE evantes Lib. 7. expemindes, 2, & mis shear Seffungliss. A like place to this I have dit. Alex.

not as yet found, oc.

Their Habit in Apparel was to wear long Garments, one without of Woollen, another under that of Linen ; we may call the first a Coat, the other a Shirt: they had without these a white Mantle. They always wore Rings upon

their Fingers, not without a Seal. They never walked without a Staff, and their Staves had knobs carved with a Rose, or Lilly, or such like. Herod. Strabo, ibid.

Against Ashur prophetied Balaam the Magician, Esay,

Feremy, Zephany, Nahum, and others.

And this was the State of Ancient Ashur, in her flourishing times, under the famous Rulers of the first Monarchy.

In this Countrey these Kings acted their parts, especially at Babel and Nineve; the Assyrian one while bearing Rule, otherwhile the Babylonian, as hereafter shall appear.

Having thus briefly and rudely surveyed the Position and Disposition of the Land of Asbur, peculiarly and properly taken, especially the two samous and Royal Seats of the Assurance Monarchy, Nineve in Asbur, and Babel in her Borders; it remaineth that we address our selves to discourse the Succession of her Kings, which Chronologically undertaken, ought, according to the Ruses of that Art, to proceed either per incides of the Ruses of that Art, to proceed either per incides of the Master-Chronologer Eusebius hath done in his sirts Book; or essentially upon which see Scaliger's most learned Animadversions, and his Notes upon the first.

But the Injuries of Time have so far prevailed against the Method of this Monarchy, that we cannot make use of any of these artificial wayes, the wounds in our Golden Head being so near to mortal, that no Principle or Rule in Art may touch them to the quick? and therefore our Industry must attemper it self to the necessity of this Ataxy and confusion, which the Neglect of Ages pass hath

bred in this unfortunate portion of History,

The first therefore and most Ancient Description of this Kingdom of Assur was performed by God himself, who upon a time discovered to the King of Babel, in the night-Visions, the State and Nature of this Monarchy under the Form and Figure of a Golden Head. Under the form of a Head, because it bare the first and chiefest place among those Governments which were eminent in the World.

A Head of Gold, First, because it was the most renowned among the Monarchies, as Gold among the Metals. Secondly, for its great and admired Strength, Gold being the strongest of all Metals, because best and most nearly compacted. And for this cause also this Kingdom in another Dream of the Prophets own is compared to a Lion. Thirdly, for its Perpetuity, Gold being the most durable Metal, and this Monarchy of the longest continuance; which also seemeth to be intended by the Eagle's Wings upon the Lion, for the Eagle is observed to be of a lasting Constitution, as King David intimateth in the 5 Verse of the 103 Psalm: and notwithstanding this Bird continueth long, yet she might live much longer, but that her upper Beak crooketh in time over the lower, and so she faileth, not with age, but hunger.

See here the Prophet's own Monument, as it is preserved unto us in the Tongue of the Chaldeans.

דניאל

אנתה מלחית חזה הוית ואלו צלם חד שנית צלמית דכן רב וזיוה יתיר קאם לקבלך ורוה דחיל הוית צלמית ראשה די דהב. שב חדודי ודר עודי די כסף מעודי וידכתה די נחש שקודי די פרזל רגלודי מנהון די פרזל ומנהון די כסף חזה הוית עד די דתגזרת אבן די לית בידין ומחת לצלמית על רגלודי די פרזלית וחספא והדקת המון

אנתה הוא ראשה דדהבה ובתרך תקום מלכו אחרי ארעא מנך ומלכו תליתיאה אחרי די נחשא די תשלט בכל ארעא ומלכו וביעיא תהיה תקיפה כפרזלא.

Nebuchadnezar's Vision.

Thou, O King, art this Head of Gold.

This Images Head was of fine Gold.

After thee shall arise another Kingdom inserior so thee.

His Breaft and bis Arms of Silver.

And a third Kingdom of Braft.

His Belly and bis Thighs of Braft.

And the fourth Kingdom Shall be bard as Iron.

His Legs of Iron.

And whereas thou sawest the Feet part of Iron, and part of Clay; the Kingdom shall be divided, partly strong, and partly broken.

His Feet part of Iron, and part of Clay.

In this choice Lecture of Antiquity which the Ancient of Days vouchsafed to read to his Prophet Daniel, to illustrate the night and darkness of the King of Babel's Dream, we find the vast Affairs of the wider World summ'd up into a Microcosm; a stately Statue of heterogeneous Structure indigitates the various paffages and different occurrences which had been or were to be in the World; and all this in a Dream, because all these things should pass away like a

Vision of the Night.

In the Golden Head behold pourtrayed, as it were, the face of the first Monarchy. In the Breast of Silver behold the feedide fresching out her two Arms over the two mighty Kingdoms of Madia and Perfect The Brazen Paunch swells out in the Ambition of proud Alexander. The Thighe of the same Metal, but weakned by Division, represent the Successors of that Great Captain; in special the two more noted Rulers of the North and South. The Iron Legs. lighting upon an Age like themselves, stand out for the Ro-So most of the man Eury, whose Martial Presumption, under the protection of their Grandlire the God of Battel, crush'd the rest of the World in pieces like a Potters Vessel. In the heat of these Commotions behold a Stone, cut out of the Mountain without hands, and falling upon the Statue, grinds it to powder. This Stone the Builders refused, but it is now befet down the come the Head of the Corner: 'Tis that Rock Chrift, who instead of all these petit Dynasties hatheintroduced an everlafting Kingdom; but his Kingdom is nor of this World. In the continuance and increase of this Spiritual Dominion the strong union of the Iron Leggs divides it self, and becomes partly Clay, whilft the Roman Eagle displayed with two Heads declares that the Power of Rome is imparted to Confrantinople, and the Western Empire fallen under the riling of the Eastern.

Writers determine, though I will not as yet: but in the mean time I have moft ordinary.

Letting pass the rest of the Members, only the Head is

that which we intend to discourse of

A Golden Head this Prophet flyles it: Be it fo; but it: is now fo far distempered with the droslie injuries of Time. that the greatest Alchymist in History can scarce extract one dram of the pure and primogeraous Metal. Annius, a Dutch Monk, undertook the cure of this broken head, thinking to salve up the matter by stuffing up the Wound with forged fragments, obtruded to the World under the security of old promising names of undoubted Grandees in Antiquity; Ezyptian, as Manetho; Chaldean, as Berosus; Persian, as Megashbenes, whom he falsily calleth Metashbenes. Munster undertook the defence of this Annius his Countrey-man, but with mograph. 1.3. out cause or commendation: he that would hear his Rea-c. 9.9.302. sons, let him repair to his Cosmography, and read the beginning of his Discourse concerning Germany. Many a credulous Reader hath been deceived by giving too much reverence to naked Names, for Berosus his take believing Annius

in that of Berofus which Berofus never dreamed of.

Scaliger therefore upon better confideration and stricter examination seriously abhors him; Calvisus both resutes him and condemns him; no Master in History but denies him: We may conclude him therefore Adulterine, and yet not indicta causa; for in the continuance of this Discourse we shall be disturbed with unhappy opportunities to prove him to be so. In the mean time this supposititious Crew shall nothing prejudice those precious Reliques of lawful Antiquity, though they bear the same name with the Authors of these spurious Pieces: for to resule the Good because the Bad have usurped their names, were a consequence most preposterous, best fitting the stubborn Logick of a Jew, who therefore abhorred the true Christ when he came, because there had been before him a salse Messas called by the name of Jesus of Nazares.

Leaving therefore this faithless Monk to his unadvised Admirers, we will follow the steps of sacred Moses, and the best of those Jewish Glosses whose Authors have sate in Moses's Seat; where these fail us, we shall have recourse to the better Berosus of the two, to the true Manetho, Megasthenes, Alexander Polyhistor, Diodorus, Herodotus, and Dionysius of Halicarnassis, &c. adding Conjectures where necessity enforceth, but with that moderation that shall best become our Minority. In the later part of the Monarchy

the facred style of the Holy Ghost will help us in the Highpriests Annals or Chronicles, in the Prophets Esay and Daniel, and elsewhere. Had the entire Works of Berosus the Chaldean Priestremained perfect to these days, or those two Volumes which Juba wrote concerning the State of Ashur, this labour might have had better success; we should also have been much informed by Abydenus, had not he suffered wreck with the rest under the injurious behaviour of a careless Age. However we will make the more of those choice Remainders which are yet left, out of which we will endeavour tenderly and carefully to gather together

the decayed Pieces of this maimed Monarchy.

Though this Historical Work in hand be in nature Pra-Ctick, yet it must be indebted to the Theory of this Art for some certain terms, as Ara's or Epoche's, Characters of the Sun and Moon's Circles, the Eclipses, and the Letters Dominical. First of all, an Æra in Theorical History is a certain bound or Terminus à quo, whereby they restrain the infinity and indifferency of Computation. It was called Æra from an indifferent errour which escaped the Transcribers of the Spanish Computation. So Sepulveda (and he a Spaniard) conceiveth in his Book of the Correction of the Roman Year, where he faith, that his ancient Countrey-men, for the great respect they bare to Augustus Cafar, thought nothing more worthy than his Name, from whence matters notable might bear their Date; and therefore when they would point out a time wherein such or such a thing was done, they said, Annus. erst Augusti, it was such a year of Augustus. That form in time began to be contracted, when men wrote in hafte. fo that instead of Annus erat Augusti they set A. er. A. and after a little more negligence put this together, and spell'd it into a word of Art; so that now Era in History signifieth a determinate and fet time from whence Chronologers account their Years, as each man dateth his Letter in the Æra of our Lord, when he fetteth down (as we do at this time) Dated the 20 of December, in the Year, that is, in the Æra of Christ 1630.

In libro de . correctione

Scaligen

Scaliger lighting upon this Conjecture of Sepulveda; re- Lib de Emen. prehends both the Conceit and the Author. The Conceit, Tempor. because false, as he intimateth in the Chap. de Ara Historica, maintaining that the word Era fignified as much with the ancient Latines as Summa, and that in old Spanish Monuments it was not let Era, but Era, and therefore could not be corrupted out of A. er. A. The Author he reprehendeth, because he seemeth to be so far in love with this new Conceit, that for no other reason he writ the whole Book of the Correction of the Roman Year, only to acquaint the World with this plaufible device. A hard Cenfure from a matchless man, for whom it had been happy. that he had been ignorant but of this one thing, That he knew fo much. James Christman, Keckerman's most learned Christm. in Mafter, fetcheth this word out of his Arabick: It was cal- lib. de conled Era, faith he, from Arab, which in the Arabians Tongue nexione Annorum. fignifieth Computare, To reckon. The Reader may enjoy the priviledge of this Variety, and take his choice: if he take themall, he may perchance lack the right; and he shall not take much amiss if he take any: by either, and by that we have faid, he may eafily understand in what manner the Word is used in History.

... In stead of Era, which the Batins used, the Greeks write Epoche, the same in effect; it being derived from the word im w, fignifying Inbibere, because an Ara or Epoche doth restrain matters noted in Antiquity to that certain time which is fo called. Concerning the Circle of the Sun and Moon, each Almanack can tell. As for Ecliples, the Baby- Simplicius in lonians being great Afronomers, observed the most that secund. lib. were visible in the Horizon of Afforduring the space of this de Coolo. Monarchy, as Califibenes fearched out in the Chaldean Archives at the request of Aristotle in the time of Alexander. But these our base came not to our hands, where any luch Observation shall be found to be; we will make use of that which is left, and grieve for what is loft.

That which first requires our diligence is, to find out whether this Monarchy were the first; which will prove a question, though it is not ordinarily doubted of. The rea-

gic.

fon of the Question is the account of Africanus, which Sealiger following, findeth it to reach backward beyond the Floud; and therefore he letteth down, according to Fulius In libello Ca- Africanus, two Dynasties before this of the Assirians; the nonum Isago. first of the Chaldeans, whose State was overthrown by the Arabians, and then theirs by the Babylonians. The Scripture maketh no mention of any King before Nimrod, and this Monarchy of Svria is amongst all the Greeks and Latins accounted the most ancient: yet if it were as Julius faith. then were they but some petit Governments; or elfe, which is most true, this Affyrian Monarchy was the first after the Floud; which is also the very mind and speech of a great

R. Aben Ezra Doctor among the Forst

The second thing to be done is, to find out the Era of this Monarchy, when it first began. Which that it may be the better performed, we must first make sure of the great and grand Epoche of the World's Creation, unto which the most of Nations direct their Chronologies. Supposing therefore out of Christian Philosophy that this World had a beginning; 'tis most probable that it began in some Care dinal Point of the Celeftial Motions, either in the Solffice or in the Equinox. Gerard Mercator Supposeth the Worlds Creation to have been about the Summer Solftice, the Sun being in Aries; but the contrary will appear. The greatest Controversie holds to the Equinoxes, the most holding that the Creation was in the Vernal Equinox; the best, in the Autumnal. The Seder Olam or Jewish Chronology relates, that there was a great Disputation between Rabbi Tofue and Rabbi Elieger concerning this Ana; Rabbi Fosue firiving for the Vernal, Eliezer for the Autumnal. The latter will be found to be the most orthodox in the Opinion, as shall thus appear.

And first, no man can question but that the World began in that Period from whence the old World reckoned their Years; which he that maketh trial shall find to be from the Autumnal Intersection, as is most apparent in accounting the time of the Floud. Scaliger in Cap. de Cond.

Mundi.

This manner of Computation Abraham taught the Egyp- Buleb. lib. 5. tions, as an ancient Author, Alexander Polybiftor, testifieth. de Prap. This Custom the Egyptians long retained, the Opinion always: for fo, according to their mind Julius Firmlens, the great Aftrologer, reporteth that this was current, that the World was created in posterioribus Libra; as we find, faith he, in the Burbarian Sphere. He spake with a respect had See for the to the Phanomena of his time: but it appeareth plainly what Reason the the Egyptian Sphere, which he calleth Barbarian, had determined for the Epoche of the World's Creation.

The like Atteffation may be observed in the ancient He- barica of Matrarians, who fecultom was at the beginning of every. Year, inflead of other Kalendars, to fix a Nail in their great Temple, which Feftus Rufus and Livy witness to have been

done in the Antumna by

Add hereinter that Miles calleth that the leventh Month which in some part answereth to the Autumnal Equinox. This Month spasoalled Anbaning which the Chaldre Paraphrashexpounding, confirmerh all that hath been faid in thefe words and edi

The Month Athanim, which is now the leventh, was anciently called the hirf Month. Wherefore the Almighty God laid the Foundations of this greater world in the first day of the Week at Exemi beginning the 26 of October, the first portion of drive beingoin the first House, and the first of Capricorn in the teath, Libra in the leventh, and Casteer in the fourth. The Sun; if then he had been, thould have entred the bulldegree of Librar Merenty the twelfth. and Venue the founcearing the Mounatine Conjunction, Sation in the first of their Jupiner in Dires, Many in Des, and the World 3391, in the timefile ni bealt a'ngeg

This was the Figure of the Heavens when they were first formed the fame being aftronomically calculated and creet-

ed according to Tuche's Tables! See Calvifies.

The Ena of the Deliger ood boned from hence will eafily appear out of Mofer: who lifteth to fearth his Genealogies of the old World, shall finds the sum to be 1656 years, with a Fraction of 46 days.

great Critick upon the Sphara Bar-

The Septuagint accounteth more, the Samaritans lefs. Computus Samariticus ad Scaligerum, KANY 24 HAK 3" &c. NJA KNE id eft, Min Adam el Motho Meeth Shanab.&c. From Adam to his death are 130 years, &c.

Seder Olam tah ..

That which we have fet down is the Account of the He-Rabba & Zu- brews, both in their great Chronology and the less, and is most agreeable to their great Prophet Moses. These things being done, we shall the better find out to what Æra our Kingdom of Albur must be referred, which shall be found out in this manner.

> A priori this cannot be, but à posteriori thus. It must be observed in what year the City of Babylon was taken in the time of Alexander the Great, and that may easily be accomplished by the help of the Olympiads and Nabonassar's Ara. Calvifius, with others, hath done it to our hands, and it is exact: It was, faith he, in the 3619 year of the World. This year of the World was the 1902 year of the Babylonish Monarchy, as the Chaldeans themselves declared to Califtbenes the Philosopher, who was imployed in this fearch at the entreaty of his Tutor Aristotle: the latter fum being deducted from the former, there remaineth 1717, the Epoche or Era which we lought for, within a small matter. And for this we are greatly engaged to the dexterous care of our great Philosopher, whose diligence if it had not here also helped us, the beginning of this Kingdom had put Chronologers to an endless labour. And now we dare believe Diodorus: he faith that the State of Afbur stood from the first to the death of Sardanapalus 1360 years: from thence to the taking of Afrages by Cyras Crefter a Phylician of Cnidus accounteth 3 13 years, which thing hapned in the year of the World 3391, in the first year of the 55 Olympiad: fo 313 added to 1360 make up the fum of 1673, which deducted out of 330 1, the year of the destruction of the Medes, there remaineth for the Epoche of this Babylonill Monarchy 1718. Wherefore from bence we must begin to reckon the Acts, Lives, and Successions of these Kings of Albur. We begin therefore with the first, to wit, Nimrod.

Simplicius in fecund. lib. de Cœlo.

NIMROD.

Annus Mundi 1718. Ante Christ. nat. 2230. Cycle of the Sun 18. Cycle of the Moon 12.

Nimrod.

Syncbronismi.

T Imred was the fon of Chus, and he the fon of Cham; for fo faith Moses, And Chus begat Nimrod; and going forward, describeth the man to be a mighty Hunter, fo famous, that it became a Proverb to fay, Even as Nimrod a mighty bunter before the Lord. The Text plainly sheweth that this Nimrod was a King, when it faith that the beginning of his Kingdom was Babel; the same also in the same words declareth that he was a Babylonish King: So that our Monarchy was begun at Babel by Nimrod. In that he was called a Mighty Hunter, Aben Ezra expoundeth it in the better part: but for that he is reprehended by Ramban, who affirmeth that he was indeed a Hunter, but not to procure God's

Altars

The Language is confounded, and the Earth divided.

And therefore a Man of note born at that time was called Peleg, that is, Division, from 170 dividere.

In Nimrod's time Serug deserveth to be remembred, if that be true which Suidas writeth; Espàx lu dianuaronois, in nappen una paint air sinorarippa (6-180).

The Author faith he was a Carver of Images; nay, he addeth that he was a Teacher of Idolatry. If so, then this might be the man that made Nimrod God. See Suidm in Eighx, and the same in Estieus of Miletum, whence Suidm had it. Euseb. Scalig. pag. 13.

Nahor is born in the thirtieth year of Serug; he lived one hundred

Altars Offerings, as the other supposeth, because it is faid he was a Hunter mighty before the Lord; but he was called a Hunter, because he was so indeed; but not fo onely, but an Oppressor too: his continual conversation with brute Beafts changed his Humane dispofition into a barbarous and agrestick behaviour; and the privilege of Dominion which he had long used over the Beasts, he began to usurp over Men. So Ralbag expoundeth; He began, saith he, to be Mighty; that is, (faith the Rabbin) שהוא החיל לרדות אחר Fo! Parafh. Noach. because he began to hunt after Domination or Principality. The fame Rabbi in the same place saith, that he was call'd a mighty Hunter, היה אחש נדור צוד חאנטים because ולהכנוים תחדיו he was mighty to hunt Men, and to subdue them under him. Don Haac Abarbinel intimateth a reafon of Mens Subjection to

Syncbronifmi. and forty eight years, and was Abraham's Grandfather.

Nimrod teacheth the worthip of the Hoft of Heaven, maketh the Sun the greatest God above, and himself below. See Abarbinel upon Genefis at thefe words, ששר חלר אר פרס ולמד אר חפרסיים לעבוד אר האט באמרו אלוחם שהשמש הוח אלוח גדול Abarb. in Par. Noach.

Of the Worship of the Sun we have already discoursed in the Manners of the Affirians. From these the Idolatry spread it felf to the Egyptians. Perfians , Medes , and throughout the whole World: No Nation but worshipped the Host of The Scythians worshipped the North-Star, and called it the Iron immoveable Nail. As for the Planets, they were the constant Gods of all Countreys, to whom the very Week-days have been by the most ancient Nations religiously dedicated. We will instance onely in our own. Sun-

שעשח עצמו גבור ,him, 775

day

שרונים ונראה בני אדם שרונים ונראה בני אדם שרונים ונראה בני אדם שרונים לחביי עם ככל וחוקם נ"כ יראים מכני לחביי עם ככל והוקם נ"כ יראים מכני לחביי עם כל יראים מכני לחביי לחביי

It appeareth therefore by the general consent of the Hebrers, that this Nimrod was the Founder of the Babylonish Kingdom, and that by a tyrannical kind of Absolute Power he subdued the World to this new kind of Government.

Among the Greeks hear what Epiphanius hath faid, 'App mußenius à Besioni is negarido pire. I Nesgad pò Ban-heun ilds tu tur turis turis turis turis etc. Others have faid as much.

Some have thought this Nimrod to be Ninus, others to be Belus; both unadvifedly: for that

Synchronismiday and Moon-day from the Sun and Moon; Tuesday from Tuisco, Mercury, Wednesday from Woden, Mars; Thursday from Thor, Jupiter; Friday from

Friga, Venus; Saturday from Seater, Saturn.

These were the first Gods the Greeks knew, and therefore they called from these all other. Oas with the first sair, because these kept their continual course without interruption.

The Peonians adored the Sun under the form of a Cup-dish: "Ayana Nin- Nis Maronno's Nones Beggis waip warps gins, Maximus the Tyrian, serm- 38. because the Sun seemeth to resemble that form: and therefore None is sometimes taken for Solis Orbis.

The reason that mov'd Nimrod to command the Worship of the Sun was, First, the manifold benefits redounding to Men by this most glorious Planet. Secondly, because the Sun was chief amongst the Planets, which these Nations easily knew

Ff 2

by

Nimrod was not Ninus. Fustin approves out of his Author Trogus Pompev; for it was, faith he, from the beginning of this Monarchy till the time of Sardanapalus 1300 years: but he reckons that beginning from Ninus: but we have proved before, that the Epoche of this Kingdom comprehendeth fixty years more, and therefore cannot begin in the Reign of Ninus, but 60 years before; which 60 years must be restored to some King before Ninus, either to Nimrod or Belus, or elfe divided between them both; and that is most likely, because Empolemon, an ancient Author, maketh mention of Belus the fecond, which could not be without some reference to a Predeceffour of the fame name; and this without all question was our mighty Hunter, who after he had possessed a World of degenerate minds with the Opinion of his Greatness, easily wrought the unfettled Fancies of the vulgar fort into

Synchronismi.
by their great searches of
Astrology.

Nimrod teacheth the Worship of Fire, as seeming to bear a great affinity with the Sun; or elfe because it was the custom of Sem's God to answer by Fire, as at Abraham's. Offering, when the Birds were divided, and, as some think, at Abel's Offering; for this was a great Argument of God's acceptance, if he confirmed the Offering: which is the reason that where the English Metaphrase readeth, Thou Shalt accept our offerings, Pfalm 51. the Hebrew faith, Thou Shalt consume ore. The like was done in the time of King Solomon, and in the time of Antiochus Epiphanes the Maccabees whereof fee Fosephus in his Hebrem History.

It might therefore come thus to pass, that these perceiving that there was a Voice came in the Fire, and the fire only appearance and consumed the Offerings, upon this conceit they thought reverently of the Fire. This

Idolatry

into a necessity and undoubted superstition. The true God they had forgotten, or elfe they never knew him; a God they must have, quia nulla gens tam barbara, &c. Nimrod opposeth the fortitude and felicity of his defigns, and eafily intrappeth a multitude to worthip him, who must needs worship some one, and besides him knew not whom: therefore inffantly they call him Baal, or, as we corruptly write. Bel; which in our Language fignifieth a Lord: And because after his death another succeeded both in his Place and Name, he was called Bel from his Dominion, and Bel the second because Nimrod had reigned before him. This conjecture can produce a Patron to inforce the probability; 'tis Abarbinel upon that place in Efay, Bel is bowed down, and Nebo floopeth. His words are thefe:

וכתבו המספרים הלפינים שכמרוד שמלה ראשין בככל עשה עצמר אלותי רצחי שיעב דומו Syncbronismi.

Idolatry also was not contained within Ur of the Chaldees, but the Persian had it in high estimation. Herod. Diodor. Qu. Curtius, Arrian, Strabo, &c. After these the Trojans, then the Romans.

Maximus Tyrius very elegantly reprehendeth this kind of Idolatry in his Sermon aforefaid. Suidas and Ruffinus tell a flory of our Chaldeans concerning their God Fire. Suidas thus, Xaa-Suos & Islor Stor, June 521

के मण्डु, ७ द.

The fum is, that the Chaldeans once upon a time carried their God about to try the mastery amongst all others: so it came to pass that the Fire confumed all Gods that were made of Brass, Gold, Silver, Wood, or Stone: but when they came to Egypt, Canopus the Priest wrought wilily, and to fave the credit of the old Gods, makes a new in this manner. He takes an old Water-veffel full of holes, stopp'd up with Wax, and upon this he fets the Head of an old Idol:

the rest in that place.

The Rabbin saith that the Latin Scribes have written that this Nimrod, who reigned first in Babel, made himself a God, and commanded that they should serve him, because 'twas he that first had builded Babel, &c.

Idol: in comes the Fire, and being placed under the God, the Wax melts, and the Fire was extinguished. From henceforth the Fire lost its credit among all Nations, as it is at this day.

Syncbronismi.

Synch. Of

after this he made an Idol after his own Image, and called it Bel.

To this purpose the Rabbin concerning the Stature of Nimrod. I had said nothing, had not Methodius said too much; who affirmeth, and from him Lucas Tudensis, that this Nimrod was no less than ten Cubits high. Believe this that will; if it were or could be so, the Seventy Interpreters did well to call him a Giant.

Of the manner of his death, Annius hath made Borrofus lie, Spirits took him away: and Funccius will needs believe this, as appeareth by his Gloss upon the Fiction, that is, (saith he) The Devils took him away for his grand Impiety, &c.

Cedrenus faith that Nimrod was called Enechons. This he took from an ancient Author, Estiens of Mi-

letum, whose words are these:

Ol Xandaios πρῶτει αὐπρόρευσαν ἐαυτὰς βασιλείς, ὧν πρῶτ۞ Εὐπρο۞, ὁ σας ἡμῶν Νεβρώθ, ἐβασίλευσεν · Which either are the words of the Author we have faid, or else Eusebius. Vide Eusebium Scaligerianum, pag. 14.

I find in one of those Manuscripts which were transported from Baraius his most famous Library to the University of Oxford, an observable Abstract of Chronology deduced from Adam: thence I transcribed what I found most convenient for the illustra-

tion

tion of that which we have now in hand. First therefore, for the Life of Nimrod the Abract faith thus:

Meri de reura pipere us pipas revoua Negend, vids Xes Tale ali-To Assion G, on ouns Ka'u, of urious & Basunora miner, & quod ad mpor G naradifat numpiat & payeiar. Et panie poft's Cedrenum Of ye & Nespad Abywor Smosa Sirm, i fubilbuer de wis lego, & ad Tress To sear or whom Delara Rurfus; Treight & Chr ni-Er & Swards nave, & mentes imoraças & xuessions, andrinum. תפת דם מש של של של השל של השל של של של של של של של של ubi vide. Soamer, dec.

The Author, we see, giveth a pregnant testimony Cedren to what we have faid, adding also one thing more Orion, & than we knew before, that this Ninrod at his death the Chrowas Deified, as in his Life we have proved: fo that nicon Ahe seemeth to be a God of some note; but, if we lexandrimark, we shall find that his Divinity transcends not num.

the eighth Sphere.

As his Place was changed fo his Name; that from Earth to Heaven, this from Nimrod to Orion. The Greek Poets would laugh at this, as we will now at them, having undoubtedly found the truest meaning of this Constellation. I will not burthen the Difcourse, nor imploy the Page with their vain Fictions; who lifts elsewhere to see them, let him repair to Hyginus, Arams, Manilius, Stoffler upon the Sphere of Proclus, and the nameless Scholiast upon Cesar Germanicus that was found in Sicily. This onely I may fay, that the Conceit was truly Poetical, Houngain. that is, meerly made, not told, as having no footstep in Story, nor foundation in Verity, fave onely their misconceit of the name Orion, quasi Urion. This infirm Gloss upon that word, however at the best not able to stand by it felf, was after made far more impotent by their halting between two Opinions; one while conceiving Orion to be that he is, another while to be Ardophylax; far widely gueffing, the.

See alfo.

the one being in the North, the other in the South. See Helychius in Bootses. But how well our Author accordeth with the truth, we shall see and greatly approve. That Orion was a Hunter, the Greeks themselves confess: so Theon upon Aratus his Phanomena, pag. 539. of that which was printed in Quarto at Paris.

Moles recordeth the like of this Nimrod; the Fables also say he was a King; and in Fansion's Globes he is called Bellator fortiffimus. The Aftronomers of Arabia call him Algebar, that is, as the LXX. doth, the Giant. All this agrees. Add hereunto his poflure in the Heavens, highly becoming his Profession. To shew he was a Souldier, he is placed with Sword and Buckler, and is therefore called by the sweetest Poet Sparw 'neiwra. To betoken his Huntmanship, he holdin Her. & eth in his hand the skin of a Wild Beaft: and in the Afterisms of Cafar Germanicus he hath a Bow ready drawn. Besides this, he hath a Hare at his feet, and the two Dogs behind. Let now the Reader judge: nay, Homer faith, that is Orion's Dog, in these words,

Mulaus Leandro. ex ofours Sivra Boorlw & Segous Delava.

"Or TE RUD" 'Delar G emindnor mederos . to which Theon in Aratus addeth, έπ κωνηγώ διπ' Ωείωνι + Ciffeu σωνικολέθει δ κύων, &c. because Orion being a Hunter from Cefil must have his Dog to follow him. Of this Orion Moses because maketh mention, if he wrote the Book of Fob, cap. 9. of the inver. 9. yea, God himself, in the 38 of that Book, be- constant cause he had to deal with an Arabian, questioneth him which is in his own Aftrology, Canst thou bind (faith he) the caused at fwift influence of the Pleiades, or loofe the bands of Orion? the rifing The Original in both places, as also in Amos, who had of this constancy of the Weather at the Astronomical Ascen-nifieth Insion of this Constellation: from whence also their constancy, Month * Ciflen.

That this Cefil here fignifieth a Star, all agree; fee Rab. the difference is amongst them, which of all those Benjamin in his Itiinnumerable Lights this Cefil should be. Hierom, nerary,

Of this

by the Infruction of his Jew no doubt, translates R. Jonah it Orion. Rab. Jonah in M. Kimchi saith, יונה כי דונה כי דונה בי ושלים האול האול בי דונה ב

that by this Cefil is meant that great Star which the Archians call Sobel: this Sobel is not Orion, but Canopus, a bright Star that strikes the Horizon of Rhoder, and is placed in the Argonsvis; as James Christman most truly collecteth out of the Arabian Alfraganus; and for this cause the learned Linguist turns head upon the whole strain of Interpreters, who translate (with a general consent) Orion. I will not be so bold, because I am not so well able; yet I should ask his leave to follow the old Interpretation for one Reason of my own, because I see the Chaldee Paraphrast renders that word Cefil by Thu which signifieth a Giant; and therefore in all probability intended this mighty Hunter, great Nimrod, bold Orion.

The Reader may perchance ask one question, Why Nimrod's name should be changed into Orion? I answer, as near as I can conjecture, that this is the Reason; Being upon the Earth as he was, he was fitly called Nimrod, which significate a Tyrant; but when he began to be numbered among the Stars of Heaven, he was not unapely termed Orion, I was from was, Or, which signifieth the Sun, in the Phiral in Chaldee 1778 Orio, which signifieth the conspicuous Lights of Heaven, as these Stars in Orion rise to the Elevation of Chaldee, glittering * upon the Equinoctial in the North and South part of Heaven.

eds to visoital eds age neblod eds and ed iff uh is er 'Opiar Cain tail in it imparchus of Bithynia in his Afterians.

ing the Ages of the focalled from Javan, who for alled from Javan, who said to Metals, Lemech first pitcht his Tent there.

There forms from Da For Sieven is 117 — 11212

And a comparison, Sucond Javan, or it may which

Betus 2.

His Belus, whether he were the Son or Nephew of Ninrod, or what Affinity to him he might have, Antiquity discovereth not. Reynecciw is bold to conceive that this was Arbbaxad: if ve ask the reason he answereth, Because S. Cyril calleth this Belus Arbelus, which he endeavoureth to wring out of Arphaxad. The conceit, as I conceive, is slender, though this Author deferveth well of all Historians.

Sanchuniathon, an ancient Author among the this Belis was the Son of Suttern; this was Nimrod fo called by the profane Authors, as many have conceived: If fo, then Nimrad is he of whom whom Peloponne [is was Ovid speaks, that in his time the Golden Age flourished. So Enpolemon.

Certainly that Conceit of the Poets, in comparing the Ages of the World to Metals, feemeth to have forung from Da niel's own Comparison, which.

Syncbronismi.

F the Sicyonians sce Pausanias , Suidas, Homer remembreth them. 'INICAL B.

The Kingdom of the Sicyonians was founded in the Reign of Belue in Peloponnesus.

SIMUNIOF MENTO HEELT 'Arreabeus, xet Bahor zi Ni-Phoenicians, affirmeth that vor period. "Evers. Abyo reiro. The fame fee also in the Successions of Africanus. Both fay that this Kingdom was first founded by Agialem, from first called Agiatia. Note the Antiquity of the Greeks, whole first beginnings were founded in Sicyonia; which place was fo called from Javan, who first pitcht his Tent there. For Sieyon is 111 - 1170 Succost Tavan, or it may

Reluc 2. which he relateth out of the King's Dream concerning the Head of Gold, the Arms and Shoulders of Silver, &c. In that sense Nimred might be Saturn, and Belus might be his Succeffor, to wit fove; for so this Bet was called. And thus, forgiving Ovid the Fable, this is nothing elfe but what he hath faid, That the Golden Age, that is, the Age defigned by the Head of Gold, was in the days of Saturn, that is, Nimrod.'Tis ordinarily granted that Ovid had feen the Books of Mofes, and under the same privi-

Syncbronismi.
be set Succab Jon, the dwelling of Javan, by whom throughout the whole Scripture the Hebrews understood the Greeks: Hence Iones, and the Ionick Tongue, in which the most ancient Poets are extant.

Terab the Father of Abraham is born.

lege he might also read the Prophet Daniel; fetching his Golden days from hence, and Saturn from thence.

Whereas this Bel was called Jove, it is to be understood, that as Bel was a Name proper at first to the true God, (for so he is called in Osee) so Jebovah also was a sacred expression of the Trinity in Unity at the first, and afterwards by the sacrilege of a crooked generation unaptly given to these arrogant Kings. Belie perhaps first called the Sun so, and himself afterwards; as Nimrod did the Sun by the name of Bel: which name the Sun still kept in Phanicia long after these times, for there they called the Sun Baalsemen, that is, the Lord of Heaven. And that the Sun was called Jove, the Devil consessed in the Oracle of Apollo Clarins;

Belus 2.

Acilla d'adirer vairre Gale melle 'Itali, Roman pli e 'Afolw, Dia d' das G degulione, Histor & Spece, monamine d'abor Itali.

When or where this Bel died it is unknown, and how many years he lived is altogether as uncertain: this only is true, that 60 years mult be distributed between him and his Predequifor; but at what proportion this diffribution should be made, is moved manifelt.

Ninus.

This Ninus was the Son of Belus: so all profane History affirmeth by a common consent: Justine, Diodorus, and the rest.

The brief Discourse of this King's Life fee in Fustine. Ctesias of Cnidus wrote the better part of Died. his more noble Expeditions; but Diodorus confesleth that none ever writ them all. Diedorus ex Ctefia. He made War with many Nations, and was, the first, as these Authors think, that violated that Community which men formerly enjoyed. feems he was the first that they knew ; but Mefestelleth as of one before him, and Eupolemon of another. Ni-

Synchronifmi.

Rom Ninus to Sardenspolus are 1300 years, Juline out of Inger Pompey. To and in

Bottria Infin.

Farnus in Media. Diod. Arious in Arabia Diod. Borzanes in Armonia.

In the time of Ninus also Vexores was King of Egypt, Tanais of Scythia. Tulin. ex Trogo.

Salian thinketh it abfurd that there should be any King before the division of the World, and therefore condemneth Julius Africanus for his Dynassies of the Arabians, and reprehendeth Justine for these Kings of Egype and Scythia, which are set down

Winer made war with the King of the Bactrians. in which War his Captain Mount fell in love with Semiramy in which our credit. For the Ara Sinte Ninus was Corrival, and got the Gentlewoman, not her good will; doing not what the would, but what he lifted : for that Menon becomes desperate; and for the loss of his Love casts away himself. Cte-Sec.

Colophonius

down by Trogus Pompey, fo as if the Succession had been long. But Justine and these Authors deserve of the Egyptian Dynasty, or the Scythian, I find in

Synchronismi.

the falle Berofus too much, elsewhere too little. Diodorus is best; but with him the first Kings of Egypt were all Gods. See further Diod. lib. 1.

In the Reign of Ninus great Abraham was born.

Because the Nativity of this famous Patriarch

Abraham is of special note and use in History, it feemeth to deserve more at our hands than to be carelefly committed to the protection of a bare Affertion; meriting rather some peremptory proof, especially fince learned Scaliger hath concieved the contrary. Rather therefore than we will doubt of his credit, we will for his fake call the truth in question, doubtingly demanding,

Whether Abrabam were born in the 43 year of

King Ninus, yea or no.

A great Master in History, and our onely Guide in Chronology, affirmeth, Eusebius Pamphilus, and he out of the reverend Reliques of old Caftor, Thallus, Oc. first in his first Book, and again in his second, which he calleth his Karan Xeering. In both he useth these and the fame words ;

Nive To Bankos 'Ameior remeanoso's reins aper & iro Tie Bannelas, fora) 'Affedu, &c. The fame Author pleasing himself in the verity of this perswasion, repeats the same again in his Evangelical Preparative,

Synchronismi.

where he beareth witness to himself, and to what he had faid elfewhere, 'Ent Niver Tens & 'Acrieur, or wen-The came amione Tas' Arias, This Ir for, supernicus, & Ni-D. imiruh & monte, i Nivevi mag' Eßegiots, aromasat. 169 or Zuegasens & May & Banteinr i Bacheurt. Nire 3 yand ng Stadoges The Bandeine Zemi egus, as is & ABegan XT TE-Tus. Taura pop un imodennuis de rois montion nuis xesvinois ravious i rue incora oution. The Reader may be

דסף ד אפי por Nivo W, 2 2:piegus, 00 × eg 701 פוד ונים ABPacus. Ita Epiphanius, 1.1. p. 10.

pleased to note his confidence in these words, rain மிழ் க்கைசெய்யாக் and his great industry herein in those, monstine iur xeermois, &c. George Cedren and Epipha- Cedrenne nins, no way mistrusting such elaborate Canons, take in Comit for granted, proposing and approving the Authority of this great Chronologer. Nin 1 78 Tours Ban: NEWS THE 'Acordian Transposer reitor aport it or This Bamaras, Mra). Wonder we then what should move

Edit. Bafil. great Scaliger to fet down Abraham born in the year of Beluebus, long after Ninus. His follower and admirer, Helvieus, hath no other reason but the authority of his great example. The truth is, Scaliger confeffeth that his fore-runner in this conceit was George Syncellus a Monk. This George was learned, but (in the opinion of Scaliger) a most severe Critick, and censorious judge of Ensebius Pamphilus, whose Chronology he transcribed and examined. In his Examination he found that Eusebins undertaking to follow Africanus, yet when he comes to the Trojan times forfaketh him, interrupting the Succession by rasing out four Kings at once. Thus indeed Eusebius hath done. Salian, a diligent Writer among the Moderns, excuseth the errour of his History by the Heresie of his Scalig. ad Profession: as if an Arrian (if he were one) might Eusebium, not be a good Historian. We shall forbear to seek to fave his credit, by discovering so much of his infamy: but the reason why he thus did, was to rectifie the errors of Africanus, whose Chronology though it will no ways hold in all points, yet it best agreeth this

Animadversion. P. 15.& in Notis.

44 4118

Way ;

Syncbronismi.

way; for If we reftore him his four Kings again, he himself will be found subject to greater inconveniences, and more abound in Anachronisms than This I then rather incline to, for my own particular, because I have considered, that though George Cedren professeth himself in the first Page of his Work constantly to follow the aforenamed Syncellus, yet in this matter he refuteth him; at once acknowledging and leaving his error: for Cedren plainly setteth down our Patriarch born in the 43 of Ninus, as aforesaid. Thus to the probable falshood of Thus also renowned Scaliger, we have fet down the probabi- Salian, lity of the contrary; to his Greatness we oppose Funccius, three to one, and those all Great, who cannot but Crator, A merit our belief, because their process is Astronomi- Lapide, cal, and their Chronologies faithfully contracted out Naucie. of the larger Volumes of Celestial Revolutions, and rus : but infallibly grounded upon the Laws of Heaven: these this latter are Gerard, Mercator, Sethus Calvifius, and Capellus; one year, who all confent in this, that Abraham was born in or elfe the the 43 of Ninus, which was the thing to be proved. Printer

This man for his admirable skill in Celeftial Con- was to templations was noted by many Authors among the

Afra

Ninus.

Colophonius Phanix, a Poet, hath thus let forth the Life of this Prince:

'Appe Nives no exist of all בֹאַמֹי אָאנימי,

'Anveile, &c.

Ninus vir quidans fuit, ut audio, Affyrius, qui auri Mare poffidebat, Et alia, espiofiks quam areno eft Callia.

Heathen. Hecateus of Abdera wrote whole Volumes of his Acts and Monuments. Berofus observeth that he was a great Aftronomer: and Fosephus saith he read this part of the Mathematicks to the Egyptians.

Nicolas of Damafeus relateth a brief story of his Life, agreeable to Mofes.

Alexander out of Enpolemon maketh mention

forsitan id optavit.

Ignem apud Magos facrum non excitavit.

Ut lege ftatutum eft, Deum nec Virgis attigit.

Sacrificis Dees non eft veneratus: jura non reddidit.

Subjectos fibi populos effari non didicis: ac ne numer are quidem.

Verum ad edendum ac bibendum strennissimus.

Vinumq; miscens,cetera in faxa amandabot.

Vir ille ut mortuus eft, hoc de se testimonium reliquit omnibus. .

Sepulchrum boc confieatus, nunc ubi Ninus sit audi.

Sive fis Affyrius, five Medus, five Coraxus, five à Supernis paludibus Indus capillatus; frivola non de-

nuncio.

Quondam ego Ninus fui, birithma vitalem baufi:

Nunc vero alind nibil quam terra factus fiem.

Quicquid comedi, babeo. quicquid volupe mibi fuit,

Et quiquid pulerarum faminarum in amore lasciviiv

Opes quibus eram beatus inimici cocuntes

Syncbronismi.

Aftra nunquam vidit neo of this Abrabam, tellifys ing that he was the Inventor of Aftrology among the Chaldenns they tell also of his Expedition, and Melabife-

decb, &c. Eufeb.

Artapanus recordeth that the Fews were called Hebrews from Abraham: he faith allo that Abrobam went into Egypt, and taught the King Aftronomy; the King's name he calleth Pharethe. Words are, 7 Anuntior Bankia baje Jorlu He would fay Pharach. Thus Artapanus in Eufeb. duay. SEALENS TESTES. BIG. 3'.

Melo in his Discourse against the Fews writeth also of this Abraham, and faith that he was fo called to express thus much in force, to wit, his Father's Friend. One part of his name fignifieth a Father indeed; and the other, according as it might be written, might be forced to fignifie a Friend. But let this pass. This Melo telleth of his two Wives, of his Sons by both and furnmeth up his whole flory: Of

chefe

Anferent, bædum ut crudum quæ baccbantur Tbyades.

Ad inferos cum descendi, nec aurum, nec equum,

Nec argenteum currum

Cinis jam multus, qui olim Mitram gestavi.

Athenaus 1.12.

Diodorus speaking of this Ninus giveth another report; for he saith this man was over more more units of the Martial and Valorous even to emulation.

Ninus made war with the Armenians, in which case their King Barzanes perceiving himself too weak, conquered his enemy by his submission: which Ninus ingenuously apprehending, as generously rewarded, and restored the Kingdom to the King again.

Diodor.lib.2.

Ninus dieth, and was buried in the Palace; in memorial of whom was erected a most stately Monument, in height nine Furlongs, and in breadth ten: a wonderful sumptuous Tomb, if Ctessus say true. But Scaliger saith that he was Scriptor nugacissimus: If he were, I wonder much that Diodorus should so often use his Authority, as is most certain that he doth.

Synchronismi.
these testimonies see more
in Euseb. Pamph. ¿vaysia.
περπας. βιβ. 3'.

Concerning Abraham, thus Eusebius.

See also what Julius Africanus hath storied of Abraham and his Expedition to Pentapolis. Euseb.

Concerning the City which Nims builded, the Author of the Chronological Abstract before cited faith thus:

*Ο ή ΝίτΦ ἐππερτάς γενόμθΦ, τζ κτίσας πόλιν μερίείω σρόδερ, πορείας όδε ήμες ὅν τειῶν, ἐκάλεστν αὐτίωλ, εἰς ὄνομα αὐτέ, Νιτευεί · χζ περίτΦ ἐν αὐτῆ βασιλεύει.

Semiramis.

LL Writers have

shewed their good will to make the World acquainted with the Renown of this Manly Womansbut in their discourse there bath been as much deceit, as in her defert. Diodorus confesseth her Pedigree to have no better Authority than from the Fables. The most fay the was the Wife of Ninus ; lo Ctefias and Dioderus, and many besides: but Conon in Photius faith the was the Mother of Ninus, के अध्यक्षित के से विश्व समार्थिक But the errour of this ancient Author is most apparent; for by Ninus he meaneth Ninias, who also was called Zing, as Africanus witneffeth: and fo indeed the was the

Wife of Ninus, and the

Synchronismi.

S Emiramis fenceth in Babylon the Head-city with a famous Wall;

Codilibus muris cinxisse
Semiramis wrbem,
Ovid. Metamorph. She
builded a Wall, but not
that famous Wall which
the Greeks tell of, but for
that are reproved by the
true Berosus.

In the time and by the appointment of Semiramis the first Eunuchs were instituted. This the Queen did for necessity, but the Kings after her used it amongst their Royal Superfluities. A thing ordinary in the Persian and Babylonish Court.

That this Queen was the first appointer of this chaste Attendance for her Bed-chamber, Ammianus

Mother of his son Ninias, testifieth.

which

Semiramis.

which Conon undoubtedly meant: for he faith
that the reason why she
was supposed to be his
Wife was, because she
unwittingly lay with
him. Justine expounds
the Author's mistake,
who saith indeed that
she would have been inceshous with her Son;
which fact her Son, by an
unnatural kind of piety,
punished with her life.

Because Diodorus faith. that when this Semiramis was exposed (according to the Ancients) a Shepherd took her in whose name was Simma; Revneccius conjectures from hence that the was the Daughter of Sem. 'Tis uncertain who or what the was: Semiramis the was called, which because it fignifieth a Dove in their Language, therefore it feems her Subjects for the facred memory of her Name's fake worshipped the Pigeons ever after.

But Scaliger faith he findeth no fuch word in Syriack in that sense. The Critick shall be pardoned for that, 'tis like there

Synchronismi.

In honour of Semiramis the Kingdom of Ashur bare the Dove in their Coat-armour; but it is out of my element to blazon it, either by Planets or otherwise: for this Coat-armour is scarcely found among the Heralds; nor can it be certain what the Field was, though the Charge is known to be a Dove: yet because it is a Prince's, one thing is undoubted, that Emperors and Kings ought to bear Gold in their Arms, and then it might be thus;

The Field is Sol, a Dove volant proper, &c.

Learned Pierius endeavouring as near as he can to read all things in Egyptian Characters, supposeth the story of Semiramis her Dove to be Hieroglyphical, noting out her notable Lasciviousness; for so he saith, that this Queen was Venereous.

Authors indeed are diverse, but the most are of a contrary Opinion. Many suppose that place in the Prophet Hieremy,

Semiramis.
is now no fuch word,
however there might:

Vetus verborum interit atas, Et juvenum ritu florent modo nata, vigento;

So the Poet in his Arte

Words have their ages; the Obiolete die, and young Phrases grow up and thrive in their places. Hesychius emboldneth us, sor he saith that,

Expleques is seened opensionally in voce Expleques. If Semiramis be a Woodpigeon in Greece, it may perchance have been an House-pigeon in the Country of Asbur.

Semiramis her Exploit of the Elephants in the Baltrian and Indian war, ice in Diodorus.

The German Writers fay her Son Trebeta built.
Trevers, which they peremptorily conclude out of their own prefumption upon the rotten reputation of an old eaten Epitaph.

Of the great Stone which this Queen caused to be cut out of the Armenian Mountains, see also Diodorus kib.2.

Synchronismi.

-Mippe מפני חרון חיונה ne chron bajona, Fugite à facie columbe, to be understood of the Affyrians, because, as we said, they bare the Dove in their warlike Enfigns. So Cornelius à Lapide, and many others, following the Interpretation of Hierome. who at the 13. of Efav writeth that God calleth Nebuchadnezzar Columbam. So a most ancient Saxon Translation in the Library of Christs-Church in Oxford, from the face of the Sword of the Culver. If the Interpretation pals, as it may, that which hath been faid may make for the illustration: for then 'tis thus, Flee from the Sword of the Dove; that is, from their Sword who display their Banners in the Field with the Enfign of a Dove.

Heralds may here take notice of the Antiquity of their Art, and for their greater credit blazon abroad this precious piece of Ancientry; for before the time of Semiramis we hear no news of Coats or Cress.

Justin

Semiranis.

Justin relateth out of Trogus Pompey, that this Queen, after her Husband's death, fearing in the Subjects hearts some disloyal prejudice of her Son's Minority, invested her Majestical Spirit in her Sons Habit, and approved her self to be by valiant Acts, not what she was, a Woman, but what they thought her to be, a Prince discreet, politick, and most fortunate.

This Queen built the Walls of Babylon. So Ovid,

as we have said; so Dionyfius Afer.

- Wi ja TE many

Τάχεπτ αξέργεων Σεμίερων ενοφένωση.
The Anonymus Scholiast upon Aristoph saturthat she built the City; 'Η μβς Σεμίερων ένηση τω Βαβυλώνα.

And so many others have been deceived with her fame, and attributed to her name the building of the City, who had erected nothing but the Walls: not those Walls whereof Diodorus speaks; for both those and the City were builded by a Syrian King, as Diodorus confesseth of the Horti pensiles, and might have done of these also: however he, and they that think otherwise, deceive themselves; for this was done by the King of Babel, as we will prove out of Berosus in the Life of Nebuchadonosor.

Semiramis reigned 42 years: Justine, Africanus.

Semirania erected her self a Tomb inscribed thus, What King soever manteth money, let him open this Monument, and take his defire. This Darius Hystaspis assaying to do, found a check within the Tomb, wherein the Queen had thus written, Nisi vir malus esses, hand sane mortnorum locules forutasses.

Zames five Ninias.

Of this King see Infine out of Trogus Pompey.

A fragment out of Crefies in Atheneus relateth, that he was a luxurious

Prince.

Kingias, in teity Heggian, and tes one tes Gamasiouslas mis 'All and tes Gamasiouslas mis 'All and tespolal and last and his Niva Tour and tespolated of the 'Sir Er Er Burgians, is propar, and there's tengan, is and the 'Eure's and the 'Eure's and the 'Eure's and the 'Eure's and the 'Sir Clefias.

Diodorus also maketh mention of this Zames Ninias, in whom see sur-

ther.

That this Ninias spent his time otherwise than became a Prince, Trogus relateth in Justine in these words:

Filius ejus Ninus contentus elaborato à parentibus imperio, belli studia depositi, & veluti sexum cum matre mutasset, rarò à viris visus in sæminarum turba consenuit. Posteri quoque, ejus exempla sequuti, responsa gentibus per internuncios dabant. Synchronismi.

A Bout the time of this Ninias hapned that remarkable judgment of God upon Pentapolis, or the five Cities, to wit, Sodom, Gomorrab, Admab, Zebaim, and Segor; which deserves to be remembred as well by us as a profane Historian Cornelius Tacitus; whose attestation to Moses in this matter is well worth our consideration.

The Author having described the Lake of Sodom, addeth as followeth:

Hand procul inde campi, quos olim uberes magnifq; urbibus babitatos, fulminum jotin arfille, & manere veftigia, terramo, specie torridam vim frugiferam perdidiffe. cuntta fonte edita, aut manu sata, five berba tenus aut flore, sen solitam in speciem adolevere, atria & inania velut in cineres evanescunt. Ego sicut Judaicas quondam urbes igne calefti flagraffe concefferim, ita balitu lachs infici terram, corrumpi superfusum firitum, eog; fætus fegetum

6

Synchronismi.

& Antumni putrescere reor, Solo caloq, juxtà gravi. Tacitus hist. lib.4.pag.619. Lipsiana editionis in Octavo.

The Author of the Abstract before-mentioned. when he cometh to Ninus, setteth down to succeed him one Thouriss, who was called Ares, to whom he faith they made the first Statue, and called it Bada Outr. (that is, Lord God;) of which, faith he, the Prophet Daniel hath made mention. Suidas either had this from this Author, or he from Suidas, who hath written the same; for as I know not the Author, so neither his time. It was after Eusebins, how long I yet cannot tell. Whereas they cite Daniel, we are to understand, not that Man of Desires, but his Name-sake, intitled to the story of Bel and the Dragon, which who will may read more at large in Hebren than 'tis found in Greek, if they will patiently revolve the stories of Fosippus the Fem, called also Gorionides. After Thouriss the Abstract placeth Lames, then Sardanapalus; omitting that whole Succession of Africanus without recompence, more than of Thourist and Lames, neither of which are known.

Thus far the better hand of pure Antiquity hath

helped us.

Julius Africanus reckoneth up the Kings from Zames to Sardanapalus, and after him Enfebius; and amongst the Moderns Funccius, Angelocrator, Henningius, Reynectius, and divers others. Those that deserve greatest commendation are, first and chiefly Sethus Calvissus, in his judicious Chronology; after him Salian in his Annals; so Joseph Scaliger in his stagogical Canons.

However I might have both their help and authority, yet I forbear so to fill up the great Chasm in this part of our Monarchy: yet it shall not be said that I resus'd to sollow such great Leaders for a little

reason.

Amongst others, these two have principally perswaded me.

First, because the Account of Africanus, reckoned per suds as the xeiver, that is, summing up the years of each King together, agreeth not with the Com-

putation of the years in general.

Secondly, because we find in Authors of undoubted Credit some Kings of Ashur, whom notwithstanding we find not in the Succession of Africanus. As for Example, Moses maketh mention of Amraphel, whom the Hebrews would have to be Nimrod, grounding their conceit upon a fabulous Etymology; because they say Abraham was brought before Nimrod for burning his Father Terah's Idols, and being then but three years old, discoursed before the Tyrant concerning the Creator of Heaven and Earth. Nimrod proudly replied, that it was he that made the Heavens, and the Host of Heaven. If so, said Abraham, then say thou to thy Sun that he should rise in the West, and fet in the East, and I will believe thee. Nimrod thus exasperated with the Childs andacity and discretion. commands that he should be cast into the fire: therefore the Jews fay that he was called Amrabbel, from 70% amar and phul, that is, dixit, Descende, he faid to Abraham, Go, go down into the fire; and this, say they, is Ur of the Chaldees, out of which God brought Abraham. This story is in the Book of Maafe Torah אברהם נשן Maafe Torah אבר מאכם כדב ריה אדוני אמר לשמש ש חורח See Munkers Annotations upon Genefis, where these words and the entire flory is fet down out of the aforefaid Book. But this discourse is idle.

Again, Suidas maketh mention of one Ofess, who reigned after Ninus; and Macrobius, of one Deleberis: but of these, or either of them, Africanus saith nothing. Some would have that Ofess or Ofess in Saidas to be Arius in Africanus: their reason is a

Con-

Conjecture from another name which this O'ce had: for which fee Suidas in this word Thurias.

Besides all this, Diodorus reckoneth but thirty Kings from Ninias to Sardanapalus; but Africanus recounteth more. This disorder and disagreement in the matter hath moved us to break off the Succession in this place from Ninias to Sardanapalus, interpoling one only Prince, of whom Diodorus maketh mention, that in his time hapned the noble Expedition of the Argonauts, and the Wars of Troy. The King's name was Tentames; but in what place to rank him I find not,

not following Africanus.

So doth the Abstract, leaving out all those Kings which in Africanus and the falle Berofus were suspected Adulterine: a thing in this nameless Author much to be regarded; for certainly he took it for granted. that this part of the Succession was meerly lost, and without hope of recovery. I will add one reason more, which at this instant takes me up; That the Maintainers of these Kings reciting their Names, puts the Readers off so slenderly, that we cannot but suspect them; for of each King they still disgracefully report that he did nothing worthy of Memory: A likely matter, that all those Kings were idle.

The Trojan War is famous, and a great part thereof fabulous.

For the History see Dictys the Cretian, and Dares the Trojan; translated, the one out of the Phanician Language, the other out of the Greek Tongue, by Cornelius Nepos: though some have called in question

the credit of both thefe.

See also Valerius Flaccus in Latin, and Apollonius in Greek, for these Argonauts.

The last King therefore of the first State of this Monarchy was Sardanapalus, as Diodorus and Trogus make mention; Diodor. lib. 2. Justin. ex Trogo lib. 1.

Or ra-. ther our own Jofephus Ifcanus.

Sardanapalus.

Synchronismi.

HE was the Son of Anacyndraxis. A most obscene and most lascivious Prince, set forth not onely in his nature, but his name also, as Cictro hath observed.

Justin relateth his wanton and enormous practices; so Diodorus and Athenaus, Snidan, and many more: scarce an Author that past by his infamy without a reprehension and reproach.

An Ancient Author, Duris in Athenam, descriveth to be read concerning the manners of this womanly and effeminate Prince. Hoe folo imitatus virum, (saith Justin) In this onely he was like a Man, in that he burned himself. Of the manner how, read Athenam; and of the reason why, see Casaubon's Discourse upon that place.

The most renowned atchievement that ever this Prince brought to pass, was, that he built two Cities in one day, Tarsus and Anchialus; as the Epi-

Tarsus and Anchialus founded by Sardanapalus in one day.

Sardanapalus.

taphs make mention in the Authors aforenamed. For so Aristobulus reports, that his Tomb was set

at Anchialus thus inscribed :

Σαρθανάπαλ Θ, 'Aranus δράξεω παίς, 'Afzahlu si Tagori εδαμβο ήμης μία. 'Edre. πίνε, παίζε ώς τὰ ἀλλα τώνε δι ἄξια that is, Sardanapalus, Anacyndraxi filius, Tarfum & Auchialum codem die condidit. Ede, bibe, lude: nam cætera omnia ne bujus funt; that is, not worth a fillip. For so his Statue was carved, as if his Hands had given a fillip, and his mouth had spoken those Words.

The like Epitaph was inscribed upon a stately Monument in Ninive, in the Chaldee Tongue, which the

Greek Poet Chanilus thus translated:

End y sauchtora & axes sugar Cetera vide apud

Amyntam, in τείτφ σάθμων. Athenaus.

The like was at Tarfus, where S. Paul was born; at which this Apostle without question alluding to that place, adapthy if in why, avery is another mouth. Let us

eat and drink, for to morrow we shall die.

The great Enormities of this King brought forth the Confusion of the Kingdom, the Instrument whereof was the Rebellion of his Captain Arbaces Governour of the Medes, with whom Sardanapalus fought for the Monarchy, and got the Victory once, and the second time: upon which Success the effeminate Prince presuming, the third time in a secure

other-

distain went not in Perfon, because also the Oracle had undoubtedly foretold that the State of Ninive should never totter till the River Tigric proved hostile; which in the King's judgment could never be. But it fell out

Synchronismi.

In the time of Sardanapalus, Arbaces was Governor of the Medes, and
Beleebus of the Babylonians. Much queftion might
be made in this place
what King continued the

Sardanapalw.
otherwise: for in this third Skirmish Tigris, swelling over his bounds by the vantage of a greater flood than ordinary, plaid an unneighbourly part, and battered down his own borders; at whose irruption a great part of the impregnable Wall was laid level with the ground, the City it self opening to her Adversaries, to check the vice of her Governours.

Synchronismi. Monarchy; whether Belochus were Phul, or no; or, if not, who this Phul might be. A question to this purpose is largely discussed in Sir Walter Raleigh's History: yet notwithstanding that, and what hath been elswhere faid of that, I ingenuously profess that I am ignorant at this time where to place this Phul; yet for the present I observe the common Order.

PHUL.

P.H. U.L. Con

Circa Annum Mundi 3182.

Phul.

Syncbronismi.

IS an Affyrian Name, as Scaliger witneffeth: fometimes used alone, as here; elsewhere in Composition, as in this King's Successor Tiglath Phul Afer.

IN the time of Phul; Menahem was King in Ifrael, 2 Kings 15. Jofethus, Seder Olam.

In Egypt reigned Mycerinus, Municipe, whose Life and Acts are recorded by Herodotus in Euterpe.

The Oracle brought word to this King that he should from thenceforth live but fix years, and die in the seventh. The King hearing this, commanded that certain Lamps should be made for the night-time, which he had purposed to spend in joviality whilst others slept, that so he might delude the Oracle, and live twice the longer, by taking so much more notice of his days.

See Herodotus in Euterpe, pag. 140. circa ifta verba,

About this time Nabonaffar lived, of whom fee

Ptolemy; but he was not yet King.

Uzias was now King of Juda: in whose days hapned that notable Earthquake, of which Josephus relates, that in the horrour thereof a Mountain toward the West cleft in sunder, and removed from its proper place the space of four Furlongs, or half a Mile; and surther it had proceeded, had not a greater Mountain towards the East stayed its course.

Of this Earthquake the Prophet Amos makethmention: by occasion whereof see what Aben Exro

Synchronismi.

Ezra saith upon that place, page """; and also what Kimchi saith in the next side, in that Edition which Robert Stephanus put forth.

Tiglath Philaffar.

Synchronismi.

This King Subdued

He also carried the Tribe of Napthali into Captivity.

in the line of the land for

IN the time of Tiglath
Philasfar, Achaz reigned in Judah, 2 Chron. 28.

This King had a famous Dial: and therefore the Invention of the Sciateries is more anclent than Anaximenes.

This Dial was a South-Vertical, placed upon the Wall of the King's Palace; so A Lapide: and it stands well with the explication of the Phenomenon of the Sun's Retrocession. And that it was a Dial, see Peter Nonius and Clavius, two incomparable Mathematicians; the one in his second Book of Navigation, the other in the first of his Gnomonicks.

one this state in Personal business and circuit and the

This was now thing or year, in whose days supported that notable flarth quality of which the flarth quality of which the flarth as he what is

a greater Mountain towards the feet flaged in

Of this Bartingtoff the Propint Sono meketh

Soles by the her desiret a Pier.

Salmanafar.

Salmanassar.

Synchronismi.

Rdinary Chronologers commonly conceived this Salmanaffar to be Nabonaffar, of whom Ptolemy . Speaks; but Scaliger disputes the point against all: Calvisius also; but this last especially against Funccius. Both agree that this Salmanaffar was not that Nabonassar. Scaliger giveth the reason both from the Name, Time, and other circumstances; which though Sir Walter Raleigh admires, yet he condemns. Time now giveth not leave to enquire, much less to determine the Differences. Sethus Calvifins placeth the Prince about that time we have fer him. His time is much to be enquired after, it being a most famous Epoche, from whose time Chronology can demonstrate, by the aid of Astronomy, Here beginneth, or not far off, that Nabonassar's famous Era, from whence Ptolemy in his Almegist accounteth his Celestial motions.

He ruled in Babylonia in the year of the World 3203, the Circle of the Sun being 19, and the Circle of the Moon 15, the Dominical Letter E. Upon the 26 of February at Noon, the Sun's mean motion being 45 Minutes in Pifces, the Moon in the eleventh Degree of Tannas, and 22 Scruples.

Managinary out of the Samaginary out of a Colony transplanted by the King of Afrar: they were called Cutbut, because there came most from Cutb, as Elias Tubites in weet 100 Cutb.

that the Affairs passed since that time are registred in Heaven.

Whoso faith that Salmanassar was Nabonassar is deceived, as afterwards shall appear: neither is he any other other but himself, and none otherwise called. Scaliger was bold to call him Merodac, but he repented of that in his Canons Isagogical.

Sennacherib.

Of his behaviour to King Hezekiah see the Prophet Esay, and the High-priest's Annals or Chronicles.

The Egyptians in Herodotus tell a most memorable story of this King: That going forth with his Army against Egypt, it came to pass that one night a plague of Mice came upon him, and unweapon'd his Soldiers by devouring their Harnessties of Leather. In memory whereof the Priests provided a statue like this Prince in Stone, holding a Mouse in his hand, with

this Inscription

Whoe're beholdeth me, let him learn to be religious, Herodot. in Enterp.

Some suppose that this intends that great foil of this King's Army by the hand of an Angel. An Angel might do both.

Synchronismi.

HEzekiah King of Ju-

In his time hapned that strange Phanomenon when the Sun went ten Degrees back. Peter Nonius the Portugal discourfeth of this wonder, and proveth it to be a Miracle because it was done in the Temperate Zone: for (as he proveth) Ferufalem is so situate. This he conceiveth had been no wonder between the Tropicks. But he is twice deceived. 1. Because the Sciatericks teach, that if in the Temperate Zone a Plain be elevated less than the Sun's Declination, the fame would come to pals. 12. He supposeth the wonder to be in the Shadow's going back, which was not, but in the Regress of the Sun it self; for the Shadow might have gone back naturally.

Sennacherib.

This Sennacherib was flain by his Sons in the Temple of Jupiter & E. or Nifroc. See the Reason in Rabbi Solomon upon that place. See also the Hebrew Edition of Apoeryphal Tobit, the first Chapter.

Afarbaddon

HE reigned after the death of his father, and after this King we read of no Successor he had; and therefore History guided by the Circumstances of Time concludes that this was the next Vicissitude, wherein the Affyrians again lose their Power, and the Babylonians continue and end this first Monarchy.

Some have thought that the Kings of Babel onely in this last Succession were fet forth by the Golden Head: So Hugh Broughton a most learned man. But there is nothing to defend this Tenet but his Authority, and that he shall have in some other thing.

The better to underftand the Babylonish Monarchy, we will fet down their Succession, which Ptólemy hath recorded from Nabonassar,

KANO'N BASIAS'ON .

'Anveior & Mistor.

ĭw.	
Nasia Nasia	19. 19.
	B. 15.
Kircigu ng Mapu	s'. m.
'Ispass'	8 . RS .
Mapsone mide	B'. AN'.
Apum &	e'. µy'.
ABankeire mpin	B'. pu'.
Bulify	2'. un'.
Amegradie	5. 96.
PrynBhas	a'. ve'.
Merconemplies	J. v0'.
ABROINENTE SEUTE	pe n'. Eg'.
'AssegsYve	17.0.
Zaoofuniru	A. 9.
Xuuixadaru	uB. puB.
Ναβοπολασερε	w. suy.
NaBoxohaerage	P.7 . 875 .
'Inoaged'ages	B. 9701.
Nieuwwwaaaapu	J'. 9 AB'.
Nasoradia	ιζ'. σθ'.

This I transcribed out of the Greek Manuscript which we have extant in the Archive or our Publick Library; and a most

Kk pr

Afarbaddon. to the end of this King- precious Monument it is, dom. Scaliger made much of this rare Canon, but obtained it not in the

Synchronismi. as Setbus Calvifius truly conceived of it.

perfection: Sethus Calvifius hath the right, which he obtained of an English-man the then Dean of Paul's.

The first King in this last Dynasty of Ashur was

Nebuchadnezar.

Synchronismi.

Or the Composition of his Name, fee what Scaliger faith, where he fetteth down the Simples of the Babylonish Names.

The Canon calls him NaBoxo Nawap & and there he fucceedeth Nasom-Nawwer fo Nabopolaffar was the Father of Nebuchadnezar. He is called Cometimes Nebuchadonofer. That he was the Son of Nabopolassar, this Camon in Enfebius p.38.faith plainly in these words;

Навотолиотари татрос Na Buze for sove. This was put in by Eusebius, or else left out of that Canon which we have in the Archives.

TUdah carried Captive the first and second time.

In his time flourished the Prophet Daniel, the most learned among the Captives.

Daniel built a stately Tower at Echatane in Media, which Josephus faith was to be seen in his days, no way diminished by age, but remaining in the same fresh and sumptuous manner wherein it was first erected. Fofepb. lib. 9. c. 12.

After the Captivity of Jebojakim, Nebuchadnezar came up also against Febojachin, and carried him also away Captive; for, faith he, thou Jebojachin

Nebuchadnezar.

Punceius therefore doth ill to make Nebuchaduezar to be the same with Nabopolassar; which Calvisus hath observed, and for other and better reasons resuted.

Megasthenes the Persian thus writeth of this King. Nassund of the Hernite is in white population in the Land of the Land of the Land of the Land of the Lybia, Asia, &c.

The same Author reportech, that the Chaldeans relate that this King returning home fell mad; and being in a Fanatick vein, foretold the Destru-

ction of Babel.

Έρὰ ἡ Ναβακοδεόσες, δ Βαβυλώνεοι, τω μίνασαν ὑμῖν σεραξιίνλω συμφορω, ἐτε ΒὅΛΘ ἐμὸς σείρνο, ἔτε βάκαι Βῆλτις ἀποτεί-↓αι μοίεσε πάσαι Αίνασν. Ἡξα Πέςσας ἐμέννο, & c. that is, I Nebuchadonofor, O Babylonians, foretel your ruine, which neither Belus our Progenitor, nor our Goddess Beltis shall be able to perswade the Fates to remove away. There shall

_come

Synchronismi. art no better than thy Father; and taunted the King with a Proverb of

those days,

מכלכנת בוטנת נורנת שוכנת לנת בפיק

Which in plain terms is, From a bad dog will never come good puppies. Which is all one with that of the Greeks, Kanë nogame nanor dov.

For this fee the Jews Chronology, or the Seder

Olam Rabba.

Nebuchadnezar maketh War with Pharaoh Neca, for his pride which he conceived out of the Victory which he had gotten of King Josius.

Of this Neco, Herodotus maketh mention, and of a great Battel which he fought with the Syrians

at Magdol.

Καὶ Συροισ πιζη ὁ Νεκῶς συμβαλών ἐν Μαγδόλφ ἐνίκησε.

Nebuchadnezar destroyeth the State of Tyre in the reign of Ithobalus. Philostratus apud fosephum in Historiis Phanicum. Seder Olam Rabba in the ACts of Nebuchadnezar.

Kk2 Ne-

Nebuchadnezar.
come a Perfiau Mule, &c.
meaning Cyrus. Catera
vide pag. 41. Enfebii Scaligerani.

The Author intendeth that flory of this King recorded by Daniel, that he was among the beafts,

Thus Megastbenes hath storied.

erc.

Synchronismi.

Nebuchadnezar is driven from Men, and falling mad, liveth no other life than a Beast. This he did till seven Times had passed over him. Daniel, Seder Olam Rabba, Josephus.

ditions of this famous Prince, and of his sumptuous Buildings; and to him he attributeth the Walls of Babylon, the Temple of Belus, the Horti penfiles; and reproveth the Greeks for their vanity in making Semiramis the Founder of that famous City: which also is the conceit of Annius in the Life of Semiramis, where he introduceth his Berofus to aver that Semiramis built this Place from a Town to a City; where the Monk, by a necessary and egregious oblivion, forgot his Method, and made a matchless Author contradict him-Were there no other reason to disprove this falle Berosus, but this one, it alone were sufficient; when we find that Annius his Berofus letteth peremptorily down that Semiramis built Babylon, and yet Berofus in Fofeph and Enfebius Pamphilus fetteth down the quite contrary, and reprehendeth the Greeks for their vanity in affirming that which the other Berofus For the building of Babylon, notwithstanding it is certain that Nimrod began, Belus continued, and Semiramis enclosed it with a Wall: but not that great and mighty Wall; for this was the Work of our King; as also the Horti pensiles, which Curtius

Berofus the Chaldean relateth also the notable Expe-

Nebuchadnezar also built the Temple of Bel, and

and Diodorus witness to have been done by a Prince of Syria, at the request of his Wife the Queen, whom Herodorus calleth Nivocria, as Scaliger conceiveth.

Nebuchadnezar.

in fine set his last hand to the entire consummation of a sumptuous City; which makes him cry out in the height of his ambition, בבר דאר האלים בר ווא האלים בר או האלים בר ווא האלים בר וווא האלים בר ווא בר ווא האלים בר ווא בר ווא בר ווא בר ווא האלים בר ווא בר ווא ב

Dan. 4.

This Nebuchadnezar, after he had ruled over Babel 43 years, he fell into a Difease, and died. Berosus in Josepho adversus Prol. Appion. Canon. His death was sudden, according to Megasthenes; for he saith that when he made an Oration to the Babylonians, he suddenly vanished. See the Fragment in Josephus, Africanus, or Scaliger.

Hevil Merodae

Synchronismi.

Succeeded after Nebuebadnezar, so faith the afore-named Berosus, and Megasthenes: they say al-

J Ebojachin restored to his liberty. 2 King. Seder Olam Rabba.

fo, for his Libidinous courses he was stain by his Sisters Husband Neriglosoror, who reigned after him in his stead. This Neriglosoror must be he whom Daniel calls Belshazar.

Belfhazar.

His was the last King of this Monarchy. Why the Canon, and Berofus, with Megastbenes, should call him as they do, the reason may be, because these Kings had new names when they came to the Crown, and those were named from their Gods. So this King being a private man might be called Nerigloforoor; but when he had the Kingdom he was honoured with the name of Bel, and called Belhazar.

This King maketh an impious Feast, and profanes the Vessels of God's House to quast in to the honour of Shac; for so these Feast-days were called, Zazlas sinigas: and they were like the Roman Saturnalia, as we have said, and as Berosus expoundeth in Athenaus, and Easaubon out of him; Scaliger also in his Notes upon the Greek Fragments.

In this Feaft the King's heart was very merry:

Synchronismi.

T Ofeph interpoleth some J Kings in this last Succession more than what the Scripture maketh mention of, and therefore must herein be neglected, and left to the fruition of his propersense. The truest opinion is grounded upon God's own Prophecy to the Tems, that they should serve Nebuchadnezar, his Son, and his Son's Son; that was Evilmerodac and Bellbagar; and it is obfervable that the Abstract afore-mentioned fetterh the Succession. though not in the fame order, yet at the same number: His words are, A Ma Dennis Ems Ou'Asusεθθάχ, είτα Ναβεχοδονόσος, 40 3 78785, Βήλτασας, i Dageiar, vids aute, &c. He inverts the order, which might not be his error, but the Scribe's: 'twas facile, and more likely.

This order and number also the Seder Olam exactly retains. the manner is express by the Prophet Daniel. In the midst of this profuse joviality God interposeth his doom; his fate is written in Chaldee upon the Wall,

מנא מנא תקר ופרסין

And now 'tis plain to read;

Meneb. For God hath numbred this Kingdom, and finished it.

Tekel. God hath weighed this Golden Head in the Balance, and found it wanting.

Perez. This Kingdom is divided, and given to the Medes and Persians.

In the fame Night was Belfhazar the King of the Chaldeans flain.

FINIS.

in the first of the second sec

1 10 11

tille to the ...

TWIR

THE

DESCRIPTION

AND

USE

OF THE

Terrestrial Globe.

BY

fOHN GREGORIE,

Master of Arts of Christ-Church in Oxon.



LONDON,

Printed by A. Clark for T. Williams, and are to be fold at the Bible in Little Britain. 1671.

HHT WO

edo(Disimenio)

FOR SCOREGE RILL.

LONDON,

Printed by A. Clark for T. Williams, and are to be fold at the sold in the sold in the sold.

THE

DESCRIPTION and USE

OF THE

TERRESTRIAL GLOBE.



He Terrestrial or Earthly Globe is an artificial Representation of the Earth and Water under that form and sigure of Roundness which they are supposed to have, describing the Situation, and measuring the Compass of the Whole Frame, and describing the Situation and measuring the Distances of all the Parts.

This Description is either of the Earth and Water both together, and it is done by Circles; or of the Water confidered by it felf; and is not so much a Description of that, as of the Mariner's Course upon it, or to shew The Way of a Ship upon the Sea. And this is done by Lines called Rumbes, which are not all Circles, but otherwise drawn according to the Point of the Compass, at which the Mariner fets forth. But of the Compaß and these Lines in the second place; and first of the Description of the Whole Frame by Circles. Now look what Circles were imagined upon the Earth, the same are expressed upon, or framed without the Globe; and they are the Greater, or the Left. The Great Circles without the Globe are two; the Meridian and the Horizon: the one of Brass, the other of Wood. Circles indeed they are not fo properly called; for, in the rigorous sense, no Line is supposed to have any breadth, as both these have: But Ll 2

that was for the more convenience; for something more than ordinary was to be written upon them. And moreover they could not have been so disposed of, as they are, without the Globe, if they had not been exact Lines. But Use will have it so, and we must call them the Meridian and Horizontal Circles.

Of the Meridian without the Globe.

The Brass Meridian is divided into four equal Parts or Quadrants, and each of them subdivided into 90 Degrees, that is, 360 for the whole Circle. The reason why this Circle is not divided into 360 Degrees throughout, but still stopping at the 90th, and then again beginning 10, 20, 30, &c. is, because the Uses of this Meridian, so far as in Degrees they are concern'd, require not above that Number. As for Example: One use of the Meridian is to shew the Elevation of the Pole, but the Pole cannot be elevated above 90 Degrees. Another is to shew the Latitude or distance of a Place from the Equator, which also can never exceed the fourth part of the Circle; for no Place can be surther distant from the Equator than the Pole, which is just that number of 90 Degrees.

Upon one of the North Quadrants of this Meridian, of some Great Globes, the Climes are set to the several Degrees of Latitude; and the Length of the longest Day under the several Climes; which (if the Geographers would think so) might very fitly be placed on the Lesser Globes; for it were but dividing a Quadrant of the wrong side of the Meridian into 90 Degrees, and there would be room enough. In some other Globes the Climes are cast into a Table, and pictured upon some void space of the Globe. But the Division upon a Quadrant of the Meridian, is much more artificial, as hereafter shall be understood. And the reason why a North Quadrant onely need to be divided, is, because for the Climes of the Southern Latitude the reason is the same. And the reason why the Division is made upon a North

Quadrant

Quadrant rather than the South, is, because our Globes are fitted for our Selves, and all our share of the Earth lieth in the North Latitude.

Of the Axel and Poles of the Globe, and of the Hour Circle.

Rom the North and South Ends of this Meridian a strong Wyre of Brass or Iron is drawn, or supposed to be drawn (for the Artificers do not always draw it quite through) by the Center of the Globe, representing the Axel of the Earth: The North End whereof standeth for the North, the South End for the South Pole of the Earth. Upon the North End a small Circle of Brass is set, and divided into two equal parts, and each of them into twelve, that is, twenty four in all. This Circle is the onely one above the Globe, which is not imagined upon the Earth, but is there placed to shew the Hour of the Day and Night, in any place where the Day and Night exceed not 24 Hours; therefore it is called Cyclus Horarius, the Hour Circle, for which purpose it hath a little Brass Pin turning about upon the Pole, and pointing to the feveral Hours, which therefore is called the Index Horarius.

The small Circle is framed upon this ground, that in the Diurnal Motion of the Heaven 15 Degrees of the Equinocitial rise up in the space of every one Hour, that is, 360 Degrees, or the whole Circle in the space of 24. So that the Cyclus Horarius is to be framed to that Compass, as that every twenty fourth part of it, or one Hour, is to bear proportion to 15 Degrees of the Equator below it. And so in turning the Globe about, one may perceive, that while the Pinis moved from any one Hour to another, just 15 Degrees of the Equinocitial will rise up above the Horizon upon one side, as many more go down below it on the other side. But this

Circle is not much for the Geographer's use.

Of the Horizon.

He other Great Circle without the Globe is the Horizon, upon which (yet not as due to this Circle more than any other, but because there is more room) the Geographers set down the 12 Signs with their Names and Characters.

And because every Sign of the Zodiack containeth 30 Degrees, which is 3 60 for the whole Circle, the Horizon is divided into 360 Degrees indeed as it ought, but not from 10. 20, 30, 40, fo throughout, but by Thirties, that is, 10, 20, 30, and 10, 20, 30, and so along, to make the division conform to the 12 Signs, to each of which, as I faid, is allotted the number of 30 Degrees. And the reason of that is in reference to the Sun's Annual Motion, in the Course whereof he dispatcheth every day one Degree under or over. that he paffeth through each of the Signs in, or in much about the space of 30 Days. So that, though some of the 12 Months, answering to the 12 Signs, consist of one Day more than thirty, and one of two Days less, yet take them one with another, and the Days of every Month correspond to the several Degrees of every Sign, or without any consi-And after that rate, or much about it, derable difference. they are placed upon the Horizon, to shew in what Degree of what Sign the Sun is every day of the year. And to this purpose there is set down upon the same Horizon a Kalendar. and that of three forts in fome Globes; of two in the most, the one whereof is called the Julian, or Old, the other the Gregorian, or New Accompt, reckoning this latter ten days before the former, and the third fort, where it is found, thir-Now though it be true, that the greatest part of that which is written upon the Horizon, more nearly concerneth the Celestial than the Terrestrial Globe; yet it is not altogether unafeful here: and especially it will be nothing out of the Geographer's way to take along with him the ground of Difference in the three, principally in the two forts of Kalendars.

The Reason of the Difference in Computation betwixt the Old and New Accompts.

Year is that space of time in which the Sun goeth through the whole Circle of the Zodiack, as from the Tropick of Concer, to the Tropick of Capricorn, and fo to the Tropick of Cancer again; or from the Equinoctial to the Equinoctial, or from any other Point of the Zodiack to the same again. Now, because of the unequal Motion of the Sun (depending upon reasons deeply engaged in the Theoricel part of the Sphere, and therefore here to be taken upon trust) it ever was, and yet is, a very hard matter to determine exactly in what space of time this Revolution of the Sun in the Zodiack is made; informuch that one faid, that Cenforinus de

the Year confifted of fo many Days, and how much more Die Natali.

or lefs no body knoweth.

This uncertainty brought to much confusion upon the Old Roman Kalendans, that Time with them was grown a Commodity, and bought and fold at a price. Their Priefts. who had to do with this Affair, having in their power to make any year longer or fhorter at their pleasure; which the Emperor Fulius Clefor looking upon as a matter no way below his greatest consideration, advised with some Egyptian Mathematicians about it, by whose Instructions he found that the Sun's yearly Motion in the Zodiack was performed in the space of 365 days, and one fourth part of a day, or the Accompt, forerugh xi

The fix odd hours he sauled to be referved in store till every fourth year, that is, till they made 24 hours, or one whole day; to accounting, that the three first years should confut of 365 days, and the fourth of 366; one day more; and every fourth year was therefore (as still it is) called the Leap Tean and the thing it self Intercolation, or putting in

betwixt the Kelendar and trode me

Twas very much that the Emperor did, and he left as souch to do; for though it cannot yet be found out exactiv

actly in what space of time the Sun goeth his yearly course. yet thus much is made good by infallible experience, that the Emperor's Mathematicians allotted too much: for the Number of days they were in the right, for it is certain no year can confift of more than 365; but for the odd Hours, it is as certain, that they cannot be fewer than five, nor fo many as fix; fo that the doubt is upon the Minutes, 60 whereof go to the making up of an Hour; a small matter one would think, and yet how great in the recess and consequence we shall see.

Julius Cafar allotted 365 days and 6 hours to this Revolution; but the Sun goeth about in less time, that is, (according to the most exact Accompt) in 365 days 5 hours 49 minutes, and a little more; fo that the Emperor's year is much about 10 minutes greater than the Sun's, which must of necessity breed a difference of so many minutes every year, betwixt the Year which the Sun it felf describes in the Zodiack, and That which is reckoned upon in the Kalendar; which though for a year or two may pass insensibly, yet in the space of 134 years it will rise to an whole Day, that is, the Beginning of the year in the Kalendar must be fet one day back. As for Example: Let the year begin at the Vernal Equinox or Spring; in the Emperor's time that fell out to be at the 24th of March, but now this year it fell out upon the 10th of March, 13 days backwards, and somewhat more; and so if it be let alone, will go back to the first of March, and first of February, till Easter come to be on Christmas-day, and so infinitely to 208 to sough on at

To reform this difference in the Accompt, some of the later Roman Bishops earnestly endeavoured : and the thing was brought to that perfection it now standeth in (so much as it is) by Gregory the Thirteenth, in the Year 1582. His Mathematicians (whereof Lilius was the chief) advised him thus: That confidering there had been an Agitation in the Council of Nice formewhat concern'd in this matter, upon the motion of that Question about the Gelebration of Easter's and that the Fathers of that Assembly, after due deliberation with the Aftronomers of that time, had fixed the Vernal Equinox at the 21 of March, and confidering also that fince that time a difference of ten whole days had been past over in the Kalendar, that is, that the Vernal Equinox or Spring, which began upon the 21 of March, had prevented fo much as to begin in Gregory's days at the tenth of the fame, 10 days difference, or thereabouts; they advised that 10 days should be cut off from the Kalendar, which was done, and the 10 days taken out of October of that Year 1582, as being the Month of that year in which that Pope was born; so that when they came to the fifth of the Month, they reckoned the fifteenth, and so the Equinox was come up to its place again, and hapned upon the 21 of March, as at the Council of Nice. But that Lilius should bring back the Beginning of the Year to the times of the Nicen Council, and no further, is to be marvelled at. He should have brought it back to the Emperor's own time, where the mistake was first entred, and, instead of 10, cut off 13 days; however this is the Reason why these two Kalendars, written upon the Horizon, differ the space of 10 days one from the other. And as the Old Accompt was called the Fulian, from the Emperor; fo the New is called from Gregorie the Pope and Lilius the chief Agent, the Gregorian or Lilian Accompt: and the Julian is temped the Old Style, the Gregorian the New, as in the conversation of Letters betwixt us and Those on the other side of the Seas we may perceive; Theirs to Us bear date (for the most part) such a Day of fuch a Month, Stylo Novo; Ours to Them fuch a Day, Stylo Veteri: And Theirs may be dated There, by Their Accompt, and received here, before they were written by Ours.

For the third Kalendar there need not much be faid, though it be more absolute than the second; for it reduceth the Beginning of the Year to the Emperor's own Time, and so leaveth the Old Style 13 days behind, as it ought to do; But it is very rarely found upon the Horizons of any Globes, neither as yet translated to any Common Use. In the outermost Limb of the Horizon are set down the Names

of the 32 Winds of the Compass; to what end will be shew-ed hereafter.

Why the Meridians and Horizons which are so feveral upon the Earth, are but single without the Globe.

He Reason of this will be plain, if it be considered, that the Horizons and Meridians, in the use of the Globe, are to be fitted to any particular place at pleasure; as Oxford, Woodflock, Abingdon, &c. this could never have been done upon the Globe it felf; for there must a several Horizon and a several Meridian have passed through every City, Town, or Castle upon the Globe, which if it had been done, befides the confusion, the Circles would have put out the Places; therefore it was ingeniously devised of those who first thought upon it, to set one Meridian and one Harizon without the Globe to serve for all: For in this case the Globe it felf may be turned and applied to the Horizon and Meridian with as much ease, as the Horizon and Meridian with impossibility could not be applied to the Globe, as it will hereafter more plainly appear, than it can do yet.

Of the Quadrant of Altitude, and the Compass.

Oreover then the Circles framed without the Globe, two other Appendents are to be noted upon; the one relating to the Meridian, the other to the Horizon: the first is the Quadrant of Alitude, and is a thin Brass Place representing the fourth part of a Great Circle, and so divided into 90 Degrees, called therefore the Quadrant; and the Quadrant of Alitude, because it measureth the height of the Stars upon the Celestial Globe, to which it most proper-

ly belongeth. The business it hath to do in Geography, is to set out the Zenith of any Place, and consequently to shew the Angle of Position, or Bearing of one Place to another, as hereaster shall be taught. It is therefore affixed to the Meridian with a little Screw-pin, to be removed at pleasure from any Vertical Point of any Place, to the Vertical Point of any other. The second is the Compass, which is a Needle touched with a Loadstone, and set in a Box upon the Foot of the Horizon, upon the South side, such another as we see in ordinary Pocket-Dyals for the Sun. The Use of it here (as in those) is to point out the North and South for the Rectification of the Globe, as shall be more plainly said hereafter.

Of the Great Circles upon the Globe, and first of the Meridians.

He Great Circles painted upon the Globe are the Meridians, the Equator, and the Zodiack; where we must not think much to hear of the Meridians again. That of Brass without the Globe is to serve all turns, and the Globe is framed to apply it felf thereto. The Meridians upon the Globe will eatily be perceived to be of a new and another They are either the Great, or the Left; not that the Greater are greater than the Left, for they have all one and the same Center, and equally pass through the Poles of the Earth: but those which are called Less, are of less use than that which is called the Great, though it be no greater than the rest. The Great is otherwise called the Fixt and First Meridian, to which the Less are second, and respe-Ctively movable. The Great Meridian is as it were the Landmark of the whole Sphere, from whence the Longitude of the Earth, or any part thereof is accounted. And it is the onely Circle, which palling through the Poles, is graduated or divided into Degrees; not the whole Circle, but the one half, because the Longitude is to be reckoned round about the Earth. This Great Meridian might have been planted Mm 2

planted in any place, as at York, or at Riebmond, but must of necessity be set in one certain place of the Globe or other, as it is in every several Globe, though not in the same place in all.

Concerning the Difference of Geographers in the placing of their Great Meridian, and the Causes pretending thereto.

IN affigning the place of this First or Great Meridian . I observe that the Geographers, whatsoever, still fix it in the Western Parts: And the Reasons are, not onely because those were more discovered than the Eastern, to those who had first to do in this matter; but more especially for that the Proper Motion of the Sun and Moon is from the West to the East, contrary to their diurnal or daily Motion; and therefore the Eclipses of the Moon are to be observed from that Part, which is the most learned and certain Rule for the finding out of the Longitudes of Places, by observing how much sooner the Eclipse beginneth in a Place more or less West than another. And moreover, wheresoever they place their Great Meridian, they still reckon the Longitude from West to East, that is, till they come up to 180 Degrees, or the Semicircle, where some of them stay, and begin the Longitude again towards the East, calling the first Half, Eastern, the other, Western Longitude. But this Course, howsoever Artificial enough, yet is not used by the later Geographers; for they account the Longitudes in the whole Circle throughout from West, by the East to West again, some few Spanish Geographers excepted, who, in the Descriptions of their New Indies, reckon the Longitudes quite contrary, from East to West; but which was thwartly in it felf, and, in the proof, inconfiderably done. But as the Geographers well enough agreed in the placing of this Great Meridian in the Western Parts; so they have differed much more than it becomed them in affiguing out the Particular Place. The

The Author of the Greek Geography entituled to Ptolomy, The Greek fixeth the Great Meridian (as Marinus the Tyrian (cited by Meridian. him) and the Ancients before them) in Hera, or Junonia one of the Fortunate Islands, as they were termed of old, from an opinion of some singular Blessings unagined by the Ancients upon the Genius of those Parts. They are now called by the Spaniard, Illas de Canaria, The Canary-Isles; better known to us by the Wines of that Name, for the most part falfly so called. Ptolomy, as Pliny also, out of Tuba the African King, findeth out but Six of these; but the late Discoverers meet with Seven, that is, Lancerotta, Forteventura, Teneriffa, Gomera, Fierro, Patma, and the Gran Canary, which giveth Name to the rest. For the Situation of thele Islands, they lie not, as Ptolomy placed them, within one Degree of Longitude, or little lels, but more scattering, and lifted up a little above the Tropick of Cancer, about the thirtieth Degree of the Northern Latitude, in that part of the Western (otherwise called the Atlantick) Ocean which trendeth upon the Coast of Africk, and are therefore reckoned by Geographers to the African Isles. This was the furthest part of the Earth discovered towards the West to those of about Ptolomy's time; therefore the Great Meridian was fixed there, in the Isle Hera, or Junonia, as then it was called, now Tenariff: And from this Meridian all the Longitudes in the Greek Geography are taken.

This the Arabian Geographers knew well enough; but The Arabick holding themselves not to be inferior (as indeed they were Meridian. not) either to the Indefatigation or Skill of the Greek Geographers, they hoped to have the beginning of Longitude taken from them, which therefore they appointed to be drawn up on the uttermost Shore of the Western Ocean 10 Degrees more East than that of Ptolomy; but they deceived Alphraganus. themselves doubly; for first, Their Meridian would not be chap. 10. brought into Example by others: and again, It was fo improvidently intended, as not to serve themselves; for according to the loss or gains of the Sea upon that Shore, their Longitudes have proved to be importantly different, rightly enough aflign'd, but falfifying with the Place, as

they are justly served. There is not, for the present, any very great Use to the Geographer of the Arabick Meridian more than to know it; for the Turkilly Histories are not fo compleatly derived down to us, as to describe the Territories by Longitude, or Latitude. And for the Arabick-Nubian Geography, Translated into Latin by the Maronites, though otherwife of a rare and precious efteem, yet is not commended for this. That the Diffances of Places are there fet down by a gross Mensuration of Miles; and John Leos Africa is not to well. But when the Learned, and long promised Generaphy of Abulfedea the Prince shall come to light, there can be nothing done there without this Meridian. The Prince fetteth down the Longitude of Mecca 67 Degrees; the Greek Geography 77: and they are both right, and yet they differ 10 Degrees; for so much more were their Meridians set Faft or West one than the other. Yet neither is this Meridian presently altogether unuseful; for betides the Longitudes of some Places noted by Saracenus, Albategni, and others, there is a Catalogue of Cities annexed to the Aftronomical Tables of the King Alphonsus, accounted all from this Great Meridian, but with this difference, That whereas Abulfedea the Prince fetteth down but 10 Degrees distance betwixt the Fortunate Ifles, and the Western Shore, the Catalogue reckoneth upon 17, and 30 Minutes; a Difference too great to be given over to the Recesses of the Ocean from that Shore; and therefore I know not as yet what can be faid thereto.

The Magnetical Meridian. Our own Geographers, the later especially, have affected to transplant this Great Meridian out of the Canary Isles into the Açores, or Azores, for so the cerilla will endure to be pronounced. They were so called from Açor, which in the Spanish Tongue signifies a Gost-Hamk, from the great number of that Kind, there found at the first Discovery, though now utterly disappearing. And it is no stranger a thing, than that December should be called by our Sazon Fore-fachers polye Coonac, that is, Wolf-Month; for that in those days this Isle was mischievously pestered with such Wild-Beasts, and in that Month more ragingly, though

though now fuch a fight is grown to foreign to thefe parts, that they are looked upon with the strangeness of a Camel, or an Elephant. The Azores are otherwise termed Infula Flandrica, or the Flemish Hes, because some of them have been famously possessed, and first discovered by them. They are now in number Nine; Tercere, S. Michael, S. Mary, S. George, Gratiofa, Pico, Fayal, Corvo, Flores: they are tituate in the same Atlantick Ocean, but North-West of the Canaries, and trending more upon the Spanish Coast, under the 20 Degree of Latitude, or thereabouts. Through these Isles the late Geographers will have the Great Meridian to pass, upon this conceit of reconciling the Magnetical Pole to That of the World. Their meaning is, That the Needle of the Mariner's Compass, which touched with the Magnet, or Loadstone, in duty ought to point out true North and South Poles of the World in all other Places, performeth it onely in these Isles, whereas for the most part elsewhere it swerveth, or maketh a Variation from the true Meridian towards the East or West, according to the unequal temper of the Great Magnet of the Earth : therefore not withstanding that the Greek Meridian was placed well enough in the Canaries, (as indeed it was, and best of all, because once fixed there) yet it pleased them to think that it would be more Artificial and Gallant to remove it into the Agores, where (as they would bear us in hand) the Magnetical Needle precisely directeth it felf towards the North and South of the whole Frame, without the least Variation, which might feem to be a Natural Meridian, and therefore to be yielded unto by that of Art, wherefoever placed before.

This Coincidency of the Magnetical Meridian with that of the World, some of them will have to be in the Isles Corvo and Flores, the most Western: Others in S. Michael and Ridly's Trea-S. Mary, the more Eastern of the Agores. 'Tis true indeed tife of Magthat the Variation is less in these Isles, than in some other ne ical Mo-Places, yet it is by experience found, that the Needle in Cortions, ch. 16. vo North-Westeth 4 Degrees; in S. Michael it North- Attractive, Easteth 6 Degrees: And therefore the Great Meridian ch. 9. should.

should rather have been drawn through Fayal, where the Variation is but 3 Degrees to the East; or especially through the Cape of Good Hope, where the Needle precisely pointeth to the True North, without any Variation at all, by a Rivers side there, which therefore the Portugals have

called Rio de las Aguilas, The River of the Needles.

But which is more, the Magnetical Needle hath no certain Pole in the Earth at all, and under the very same Meridian is found to vary in some places but 3 or 4 Degrees; in other 17, and more: and which is worse (if it be true) the Variation it felf hath been lately charged upon with a very strange and secret inconstancy by the Professor in Astronomy of Grelham-College. He faith that the Variation of the Needle at Limebouse near London, which Mr. Burrows found to be 11 Degrees 15 Minutes, in the year 1580; Mr. Gunter, in the year 1622, found it to be but 6 Degrees 13 Minutes: But he himself, in the year 1634, found it to be but 4 Degrees, or very little more; which in the space of 54 years, is a difference of 7 Degrees to the Less. So little reafon is there why the Greek Meridian should give place to the Magnetical, belides the great confusion which must needs follow, as it hath.

The Toletan Meridian. But yet more impertinently, the Spanish Describers remembred before, not onely account their Longinude from East to West, utterly against all other Geography; but not contented with the Greek, Arabian, or any Magnetical Meridian, must needs reckon their Indies from that of Toledo. But they are very few that take this Course, and this Pragmatical Meridian is onely found upon a Map or two, but hath not as yet gotten (nor is it like to do) any relation to the Globe.

The Greek Meridian again. As the case standeth with the Great Meridian, the advice and counsel of Stevinus a Dutch Geographer is very much to the purpose; That the Great Meridian should be brought back to the Fortunate Islands again, that one certain Isle of the seven should be chosen; and in that, one certain place, Exiguus quidem, sed notabilis & perpetuus, As small, but as notable and perpetual as 'tis possible. The Island he assigned was Tenarist, thought to be the same with Ptolomy's

Prolomy's Hera, or Junonia: The Place Pico de Teide, or el Pico, The Peak; a Mountain so called from the sharpness of the top; and therefore the place is Locus exiguse, as Small as could be; and 'tis Perpetual, for Hills are everlasting: and as notable, for by the reports of some in Julius Scaliger it riseth above threescore Miles in height: which though it be more than is generally believed, yet thus much is, That

it is the highest Mountain in the World.

This Johnson, a great Master of this Art, considering with himself, though in his leffer Globe of the year 1602 he had made the Great Meridian to pass through the Isles Corto and Flores; yet fince that, in his greater of the year 1616. he hath it drawn upon the Peak in Tenariff, as he expreffeth himself in a void place of the Globe. Onely, whereas he addeth, that by this means the Arabick Meridian and That of Prolomy will be all one upon the marter (which he faith was fit to be admonished) it must needs be mistaken. Tistrue, that the Canarles lie near upon the Coast of Africk: But the Arabians mean not this fo much by the uttermost Shore, as the uttermost Points of the Western Land running along by the Streights of Gebal Taric, or Taric's Hill, as they rightly (we Gibralter) call it, where the Pillars of Hereules were fet of old, as our Stories deliver; but of Alexander they fay, to whom, and not to Herenles, the Arabick Nubian Geographer ascribeth this Labor, naming there the very Artificers which that great King provided himself of to force out the Streight; which may possibly be the reason why the Arabians (over and above their ambition of Change) draw their Great Meridian by this Part, in honor to Alexander, whom therefore they call not fo, but Dhilearnain, that is, The Man of the two Horns, for that he joyned the Ends of the known World together by those Pillars in the East upon one side, and these in the West on the other. Which seeing it is so, the Reducing of the Great Meridian to Tenariff again, will be so far from closing with that of the Uttermost Western Shore, that according to the Account of some they will stand at 15 Degrees distance one from the other, which also maketh shew

of some reason of the Disagreement betwixt Abulfeda the Prince, and the King Alphonsus, in assigning the difference of the Arabick Meridian from the Greek; the Prince allowing but 10, the Gatalogue 17 Degrees, which was noted before.

For any concurrence therefore of the Greek and Arabick Meridians by this means, we are not to take the Geographer's word; but nevertheless to embrace this Alteration of his Course in bringing the Greek Meridian to his place again.

The same Advice of Stevinus is commended and taken by Will. Blean (a man very like to, if not the very same with Fobnson himself) Cap. 4. of his first Part, which teacheth the Use of the Globes, according to the Improper Hypothesis of Ptolomy, (as the Title termeth it) per terram quiescentem. For the second Part maketh good the same Use of the Celestial and Terrestrial Spheres, by the Supposition of Copernicus, per terram mobilem. His words are, Longitudo alicujus loci, &c. The Longitude of any Place is an Arch of the Equator comprehended between two half Meridians, the one passing through the Place it felf, the other through the High Mountain called Pico de Teide in Tenariff, Qui tam in maximo nostro Globo Terrestri (faith he) quam in varis Tabulis Geographicis à nobis editis pro Initio Longitudinis terræ assumptus est, & pro eo in bac descriptione semper assumatur, &c. And 'twill never be well with Geography till this be believed in, and made the common and unchangeable Practice.

What Course is to be taken with this Pariety of Meridians, and how followed or neglected by the Geographers.

A Nd now if one may make so bold as to give Law to the Geographers, it cannot be denied but that the readiest and least entangling way of reckoning the Longitudes, is to meet again upon the first Meridian in Tenariff; but for want of this, and till it can be relished universally, the likest way

to the Best, is for the Describers either of the Whole, or any part of the Earth, not to fail of setting down the several Meridians obteining as then: also the Difference of Longitude betwixt these Meridians; and lastly, which of those they mean to go by. If I were to draw up (if I could) a New Geography of the whole Earth, This, or the like to this,

ought to prepare to the Description.

That the Great Meridian by the most Ancient Greek Geographers was made to pass through the Fortunate Islands, now called the Canaries: That from thence it was translated by the Arabians to the uttermost Point of the Western Shore: That our own Geographers removed it into the Azores, placing it some of them in S. Michael, others in Corvo: That the Best of them brought it back to the Canaries again, and drew it upon the Pico in Tenariss; the same, or thought to be the same with Ptolomy's Junonia: That the Difference of Longitude from El Pico to the Arabian Meridian is 10 Degrees more East, according to Abulfeda the Prince. From Pico to the Isle of S. Michael 9 Degrees: From Pico to Corvo 15; and both so much more West: And such, or such a Meridian I mean to follow.

To this very purpose the same Abulfeda in the Introduction to his Geography. It is received by Tradition (saith he) that the Inhabited Earth beginneth at the West in the Fortunate Isles, as they are called, and lying waste as now. From these Islands some take the Beginning of Longitude; others from the Western Shore. The Difference of Longitude is 10 Degrees accounted in the Equator, &c. As for the Longitudes reckoned in this Book, they are all taken from the Shores of the Western Ocean; and therefore they are 10 Degrees short of those which are taken from the Fortunate Isles, &c.

If we now exact (as I think we may) to this Rule, which hath been lately done by our own Describers especially, we may perhaps find it otherwise than we thought

for.

Here it will not need to take much notice of those who have described the Situation of Countreys by the Climes and N n 2

Parallels: Thus much onely, That they had as good as faid nothing. I confess I conclude under this Centure the very good Anthor of the Estates du Mond, translated by Grimstone. But it was to be noted: For what if I fay that Great Britain lieth under the oth and 13th Climates of the Northern Temperate Zone (as 'tis no otherwise describ'd to the Site by a Geographer of our own) is this to tell where England is No more than to tell were the Streights of Anian are, much about the farme Clime and Parallel, and yet 160 Degrees di-

stant, and more.

They are not much more accurate who Describe the Situation of Countreys by their Latinder onely, as the Gentleman in his Description of Hontingdon-frire inferted into Mr. Speed; and the most Learned Sir Henry Spelman in his Description of Norfolk. It is no more to say the Situation of this or that Place, than of any other in the whole Sphere lying under the fame Parallel. But to fay the truth. By reason of the Variety of Meridians, the Longitudes were grown to fuch an uncertain and confused pass, that it was

not every Man's work to let them down.

Mr. Carew in his Survey of Cornwal fetteth down that Shire in the Longitude of 6 Degrees (I believe he meant 16) as most men account: But what does he mean by that? or what manner of Account is it which most men use in this case? Norden in the Introduction to his Speculum Britannine faith, That the Center of this Land, which he taketh to be about Titbury-Castle in Stafford-shire, is 21 Degrees and 28 Minutes of Longitude. But from what Meridian all this while? for the Longitude may be many Degrees more or lefs, or just so much as he faith, and yet all may be true.

Mr. Speed more particularly professeth to follow Mercator; as in affigning the Longitude of Oxford, he faith, that it is diffant from the West 19 Degrees 20 Minutes by Mercator's Measure. So Mr. William Burton in the Description of Leicester-shire. But how are we the wifer for this? Mercator's Measure was not the same; for in his Globe dedicated to the Lord Granvella, the Great Meridian passeth through

the Comaries; but in his great Map, through the Azores. Mr. Gabriel Richardson, in the State of Europe, yet more distinctly telleth his Reader, That the Longindes in his Book shall be taken from that Meridian which passeth through the Azores: But whether from that in S. Michael, or from the other in Gorvo, is not let down; and yet the Difference is 7 Degrees and more. But hear laftly the Kingdoms Geographer in the Preface to his Britannia: At infimulabunt jam Mathematici & in crimen vocabunt quafi in Geographicis Latitudinis & Longitudinis Dimenfionibus roto Calo aberrarim. Andi muefo: Tabalus Aftronomicas, novas, antiquas, manufundras, Oxonionfes, Cantabrigienfes, Regis Henrici Onimi diligenter contali. In Latitudine à Ptolomeo plurimum diforepant inter fe fere confpirant : nec tamen Terrame fuo Centro dimotam effe cum Stadio existimo. His igitur usus siem, In Louvinudine amem nullus confen sus, concentus nullus. Quid igisur facerem? Oum Recentiores perpendiculum navigatoria punide Magnere illisum inter Azores infid as recha Polum Boreatem respicere deprebenderim, inde Longitudinis Principium tanouam à Primo Meridiano cum illis divi quem nec ubique xerfouspas permenfus from: So the Learned Cambden. Where note by the way. That if the Translator hath rendred the Book no boster than he hath this Claufe of the Preface, the best course will be for those that can, to read it in the Latin. The Author's meaning I think was this.

But now (laith he) the Mathematicians will accuse and call me in question, as if I were altogether out in my Geographical Dimensions of Latitude and Longitude: But pray hear me: I diligently compared the Manuscript Astronomical Tables of Henry the Fifth, as well the old, as the new, Calculated for the Meridians some of Oxford, others for that of Combridge. In Latitude I found them to differ from Protomy very much, but well enough agreeing among themselves; and yet I cannot think that the Earth is any whit
startled aside from its Center, as Stadius did. These Tables
therefore I made use of, but in the Longitude I found no
agreement at all. What should I do? Considering that the
Modern Geographers had found that the Needle of the Mati-

ners Compaß, touched with the Loadstone, directly pointeth to the North-Pole by the Azorian Isles, I did as they did, and took the beginning of Longitude from thence, as from the First Meridian; but which I have not always set down ex-

actly, or to a Minute.

And now the least that can be expected is, that the Longitudes of all Places in the Britannia are accounted from the Meridian which paffeth by the Azores: But from which of the Meridians? If it be as the Book expresseth, ab Ultimo Occidente, 'tis from that of Corvo: then the Mathematicians have cause to complain; for all the Longitudes are falfe. But I can perceive that the Geographer, though otherwife most accomplished, yet was not so well seen in this Piece of the Skill; for though it be pretended in the Preface, that all the Longitudes in the Description should be taken from the Azores, yet in fetting down the Longitude of Oxford, he faith, That as he hath it from the Mathematicians of the Place, it is 22 Degrees from the Fortunate Illands. which can never be true; for 'tis but 19 from the Azores, reckoning by S. Michael. But this is not all: In affigning the Longitude of Pen-von-las, or The Lands-end in Cornwal. he faith that is 17 Degrees à Fortunatis Insulis vel potius Azoris, from the Fortunate Illands, or rather from the Azoreri But is the Difference fo small did he think? But 9 Degrees at leaft.

But I find by the Longitudes that Mercator was the Man

that fet up all thefe for Geographers.

Mercator first of all kept himself to the Greek Meridian, as Appian, Gemma Frisius, Maginus, and others; but understanding by Francis of Deip, an experienced Mariner, that the Compass had no Variation in the Islands of Capo Verde; and by others, that it had very little in Tercera, and S. Mary of the Azores; but not any at all in the Isle Corvo: that he might go a mean way to work, and comply with the Comthon Meridian of the World (as he took it to be) he made his Great Meridian to pass (as himself saith) betwixt the Isles of Capo Verde and the Azores; that is, through the Isles of S. Michael and S. Mary, which was after-

afterwards taken for Example by Plancius, Sanderfon, and the common fort of others; so that little or no notice at all was taken of the Meridian by Corvo, no not by those of the biggest expectation, as Mr. Carpenter, Mr. Cambden, Mr. Speed, and the reft; although this also was the known Meridian of some Globes of the very same Times, and before that, that is, before they had fet their last Hand to their Descriptions. And 'tis no marvel; for Mercator's Longitudes were more exactly accounted than before, and therefore they might well take his Meridian along with them. And 'twas not amiss to go by the most received, but then they should have faid fo, and withal, have fet down the three feveral Meridians at least, and the difference of Longitude betwixt them; and all this with more distinction than so, that another man should come after them to tell themselves what Meridian they went by.

And thus much of the First; or Great Meridian.

Of the Lesser Meridians.

THe Lesser are those Black Circles which you see to pass through the Poles, and succeeding to the great at 10 and 10 Degrees, as in most Globes; or as in some, at 15

and 15 Degrees difference.

Every Place, never so little more East or West than another, hath a several Meridian. Shotover hath a distinct Meridian from Oxford, because more East, Osney hath not the same as near as it is, for it lieth West of the City, the exact Meridian whereof must pass directly through the middle; yet because of the huge distance of the Earth from the Heavens, all these Places, and Places much surther off, may be said to have the same Meridian, as the Almanack-makers calculate their Prognostications to such or such a Meridian, where they pretend to make their Observations; but say too, that it may generally serve, &c. And indeed there is no very sensible difference in less than 60 Miles, upon which ground the Geographers, as the Astronomers allow a new Meridian to every other Degree of the Equator, which would

be 130 in all; but except the Glober were made of an Extreme and Unufeful Diameter fo many would fland too thick for the Description: Therefore most commonly they put down but 18, that is, at 10 Degrees distance one from the other, the special use of these Lesser Meridians being to make a quicker dispatch in the account of the Longitudes. Some others, as Mercator, let down but 12, at 15 Degrees difference, aiming at this, That the Meridians might be distant one from the other a full part of Time, or an hour: for feeing that the Sun is carried 15 Degrees off the Eminottial every hour, as was faid before, the Meridians fet at that diflance must make an Hoursdifference in the Rifing or Setting of the Sun to the feveral Places: As if the Sun Rife at fuch an hour, such a day of the year, at Oxford; in a Place 15 Degrees more distant towards the East, the Sun rifeth an hour fooner; in a Place 15 Degrees distant towards the West, an hour later, the same day of this or that year.

Now because the Spaces of Time are reckoned by the same Degrees of the Equator, as the Distances of Place, the Degrees of Longitude have been called Tempora, which word Cambden sometimes delighteth to use; as in the Longitude of Bath he saith, It is 20 Temporibus, 20 Times; that is, 20 Degrees distant from the Great Meridian. He expressed by the same word in setting down the Latitude;

but not so cunningly, as I think.

Of the Equator, and the Lesser Circles.

The Equator is the Middle Circle betwixt two Poles graduated throughout, and plainly dividing the Globe into two equal parts, from North to South: This is the Circle of Longitude, as the Meridian of Latitude; for Longitude is reckoned in the Equator from the Meridian, Latitude in the Meridian from the Equator.

Crossing this Circle obliquely in the middle is the Zodiock, the uttermost extent whereof towards the North noteth out the Tropick of Cancer; towards the South, the

Tropick

Tropick of Capricorn, each of them distant from the Equator 23 Degrees, or not much more, as may be accounted in the Great Meridian. Equidistant from these, and at the same distance from the Poles as the Tropicks from the Equator, are set down the Artick and Antartick Circles, all offering themselves to sight by their Names, and distinction of Bredth and Colour, more notably than the rest: By the rest, I mean the black blinder Circles equidistantly removed from the Equator at 10 Degrees difference, and serving the same turn in the accounting of Latitude, as the Meridians at the same distance in the reckoning of Longitude. And these are called the unnamed Parallels.

And so much of the Description of the Earth and Water together; Now of the Watery Part by it self.

The Description of the Watery Part of the Globe by the Rumbs of the Mariner's Compass.

He Course of a Ship upon the Sea dependeth upon the Winds: The Defignation of these, upon the certain Knowledge of one Principal; which confidering the Situation and condition of the whole Sphere, ought in nature to be North or South: The North to us upon this fide of the Line, the South to those in the other Hemisphere: For in making this Observation, men were to intend themselves towards one fixed part of the Heavens or other, and therefore to the one of these. In the South part there is not found any Star so notable, and of so near a distance from the Pole, as to make any precise or firm Direction of that Wind: But in the North we have that of the feccase Magnitude in the Tail of the Leffer Bear, making fo small, and, for the Motion, so insensible a Circle about the Pole, that it comethall to one, as if it were the Pole it felf. This pointed out the North-wind to the Mariners of old especially, and was therefore called by some the Load or Lead-Star. But this could be onely in the Night, and not always then: It is now more confrantly and furely shewed by the Needle

touched with the Magner, which is therefore called the Load or Lead-flone, for the fame reason of the leading and directing their Course, in the Nature and Secret of which Stone, because the whole business of Navigation is so throughly concern'd, something is to be borrowed out of that Philosophy.

The Original of the Mariner's Compais from the Magnetical Constitution of the Earth.

A Magnetical Body is described to be That which hanging in the Aerial or Atherial Parts of the Universe, firmly seateth it self upon its own Poles, in a Simution natural and unchangeable, consisting also of some such parts as separated from the rest, can take upon them the Nature and Conditions of the whole.

under this Description the Magnetical Philosophers comprehend the Globes of Saturn, Jupiter, the Sun, &c. But because these Bodies are placed so far above the reach of our Experience and Purpose, it shall be sufficient to make the

Description good upon the Earth.

To do this, I think I may suppose, First, that the Confitution of the Whole Earth may be gathered from the prevailing Parts, such Parts especially as do bear upon them the

Mark, and Signatures of the Whole-

Then secondly, That the Parts of the Earth, which lie couched about the Center, are not of a different or degenerous compliance from these which lie scattered about the Surface; which if any body list to raise suspicions upon, as Mr. White hath done, they may: but I am sure they were no neares Him, when he laid the Foundations of the Earth, than we.

The prevailing Parts about the Surface of the Earth, are the Mines of Loadstone, Steel, Iron, &c. of all which it is certain, that they are endued with a vertue Magnetical, which enableth them to place themselves in a set Position betwixe North and South: And not onely these, but even Clay it self, burnt to Brick, and cooled North and South, if it be hanged up in a close place, and left to its liberty, will seat it self in the same Situation.

But the most vigorous Magnets are the Stone and the Steel, the Stone especially: And the Steel hath a capacity to receive a fronger virtue from the Stone, whereby it more firmly feateth it felf in the North and South Position of the Earth, directly pointing out those Winds to the Mariner; not in all Parts directly, because in following the Constitution of the Great Magnet of the Whole Earth, it must needs be here and there led aside towards the East or West, by the unequal temper of the Globe, confishing more of Water than of Earth in some places, and of Earth more or less Magnetical in others.

This Deviation of the Needle the Mariners call North-Faling, or North-Westing, as it falleth out to be; otherwife, and more Artificially, the Variation of the Compass; which though it pretend uncertainly, yet proveth to be one of the greatest helps the Sea-man hath; for the Degrees of Variation, with the Place it self exactly observed, giveth him a shrewd guess of the same, when he meeteth with the same Variation again, unless the Variation it felf should be subject to a Change of Admirable Diminutions, as the Late Di-Scoverer calleth it in his Discourse Mathematical, &c.

This Needle, touched with the Stone, and directing towards the North and South, the Mariners (as the Magnetical Mr. Henry Philosophers) call their Directory Needle, not onely for the Gellibrani. Reason intimated but to diffinguish it also from their other,

called the Inclinatory Needle, because it is also found that the Needle touched with the Stone will not onely turn towards the North, but make an Inclination under the Horizon, as to

conform with the Diameter or Axis of the Earth.

This Motion of the Needle was accidentally discovered by Robert Norman, a Man of great dexterity in the framing and dreffing up of the Mariner's Compass. It hapned to him, that, as often as he had finished his Needles, and equally poized them upon their Pins, he had no sooner touched them with the Stone, but still the North Point of the Needle would forfake the Parallel Site in which he had placed it, and incline it felf to the Axis of the Earth: The reason whereof not prefently perceiv'd, escaped a while, with a conceit, as if the Artificer had deceived himfelf in ballancing

the Needle; which therefore he endeavoured to correct with a little piece of Wax stuck upon the lighter End (as he took it to be) till at last, being imployed in the framing of a Compass, the Needle whereof was to be 6 Inches in length; and having polished and levelled it with all possible care, and yet after the touching of it with the Stone, finding one end to weigh down the other, he was forced to cut off some part of the heavier end, (as he still mistook it) and so more, till he had made the Needle unserviceable: whereupon, consulting with some knowing Friends, he was advised to make some Instruments to try out the Experience; and it was sound to be this very Inclination to the Axis of the Earth, and proportionably, though not equally, answering to the Degrees of Latitude.

But this Inclination also, as the Direction, is variable, and

for the same causes of the Earths unequal temper.

But all that which I have faid will more evidently and expertly appear, upon the Terrella, or little Earth of Load-

ftone.

As the Great Magnet of the Earth fo every Magnetical part thereof, and every part of that, hath Poles, Axis, Equator, Meridians, and Parallels of its own. The Magnetical Philosophers therefore, to represent unto themselves the Great Nature of the Whole, take a strong small piece of a Rock, which having reduced into a Globous form, they first found out the Poles by the Filings of Steel (or otherwise) which will all meet together upon the North and South Points. A Circle drawn equidificantly from these, describeth the Equator. This done, they take a finall Steel Wyer, of about half an inch long, and apply it to any part of the Equator, and it will precifely turn towards the North and South Poles, which is Motion of Direction, and marketh out the Meridians of the Terrella. But supposing a Concavity to be let into this Little Earth, in any part, either about the Equator, or betwixt it and the Poles; in that case the Needle will not point directly to the Poles, but will make a Variation; unless it be placed exactly towards the middle of the Concavity, and then it maketh no Variation at all, but turneth directly, as before;

before; which from the Causes justifieth the Directions, and Variations of the Compass, towards and from the Poles of the Earth.

Remove this Wyer from the Equator towards the Pole, and the one End of it will rife up as Norman's Needle did, and the other End will stick down upon the Stone, making an Acute Angle, and describing a Parallel. Remove it nearer to the Pole, and the Angle will be less and less acute, till ara certain Parallel it become a Right Angle to the Stone. Remove it yet nearer, and the Angle will be Recto Major, or more and more obtuse. Bring it up to the Pole it self, and it will there stand bolt upright, and make one Line with the Axis of the Stone; which maketh good the Inclination of the Needle to the Diameter of the Great Magnet : for if Norman had touched his Needle under the Line, it would have stood level upon the Pin, without any Declination at all: If he had touched it in any place beyond the Line, the Inclination would have been on the South fide; but living here more towards this Pole, it must needs fall out as he Nobile experimentum, as Dr. Gilbert calls it, and he is bold to fay, ut nullius unquam rationis aut mentis compos, &c. that he who had considered of this, and holdeth not himself convinced of the Principles of Magnetical Philosophy, is not to be taken for a man of fense or reason. I know what Scaliger faith to this, Gilbertus Medicus, Oc. tres amplissimos Commentarios edidit, in quibus magis mibi probavit Do-Cirinam Juam, quam Magnetis Naturam; nam incertior Jum quam dudum. We know what he meaneth by amplissimos: but why tres Commentarios? Sure the man had not read all his Books, for the Dr. wrote fix: but England was a kind of Nazareth to this great-Scholar; he would not endure any good should come out from hence.

But to give the Art and the Nation but their due: As Namen there is no Roint of Philosophy so admirable and secret with Burrough Nature as this; so none so immerst in visible Practice and Wight Experiment, and bred up from the very Cradle to that Gilbert growth and stature which now it hath in this very corner Barlow

of the World, by Englishmen.

Gillib, and.

Many other Experiments of great Wonder and Satisfa-Ction are made by the Magnetical Philosophers upon the Stone; but to the purpose I speak of, these are the principal, which is, to give the Reasons of the Needles turning towards the North and South, which is the Original of the Mariners Compals.

The North and South Winds thus affured by the Motion either of Divection or Variation of the Needle. The Mariner Supposeth his Ship to be, as it always is, upon some Horizon

or other, the Center whereof is that of the Ship.

The Line of North and South found out by the Needle, a Line crofting this at Right Angles theweth the East and Welf, and so they have the 4 Cardinal Winds; and the Indian * Compass confisteth of no more. Cross again each of these Lines, and they have the 8 Whole Winds, as they call them: Another Division of these maketh 8 more, which they call the Half Winds: A third maketh 16, which they call the Quarter Winds; fo they are 32 in all. Martin Cortez noteth, that some Mariners of his time divided that Division there hangeth over again, and so the Compass consisted of 64 Winds: but he noteth also, that this Division was more exact than for the Use. Every one of these Winds is otherwise termed a feveral Point of the Compass, and the Whole Line consifling of 2 Winds, as the Line of North and South, or that of East and West, is called a Rhombe. The Spaniards first gave that Name, as Peter of Medina taketh it upon them; yet not out of their own Language, but fancying to themselves that the Lines of the Compaß (as indeed they do) much resembled the Spars of a Spinning-wheel, which in Latin is called Rhombus, from the Greek Pinco, to turn about, they call thole Lines Rumbos: and the Word hath taken.

The Compass therefore is an Horizontical Division of the 32 Winds, upon a round piece of Pasteboard set in a Box. in the Center whereof, upon a Pin of Laten cinque bored, the Needle or Wyers, first touched with the Stone, are placed. This Box hangeth in another Box, between two Hoops of Laten, that however the outermost Box be tossed up and down by the Motion of the Ship, yet the innermost may always hang

* They are drawn upon a white China Dish filled with Water, upon the Center whereof a Needle of 6 inches long.

level to the Horizon. It is placed in the middle of the Poop, upon a right Line, imagined to pass by the Main-mast through the Center of the Ship, and so putteth the Pilos in

his way.

These Compasses are represented as they may upon the Globe, by those Circles which you fee divided into 32 Parts, with their Flene de Lie always pointing to the North. And though the Winds are not fet down by Name, yet they may be fetched from the Horizon without the Globe. And the Rumbes are drawn out at length circularly, if the Course be upon a Meridian, the Equator, or any other Parallel; otherwife they are Helifiberical Lines, as they call them, that is, partly Circular, and partly Helical or Spiral, as you may fee them described upon the Globe.

In the Globes let out by Sander fon and Molineux, you have the Courfes of Sir Francis Drake and Fourbiffer's Voyages; and in Janfon's Globe, that of Oliver Van Moore, described by

the Rumber, whereby you may judge of the relt.

The Knowledge of all this is not of less use to the Gengrapher, than the other Description by Circles; as well for the Reading of Sea-Voyages and Diforveries of New Lands. and Paffages, as for that the very Deferintions of the Earth. for a great part, cannot be made without references to the Water.

As the Earth and Water are wholly represented upon the Janson's Globe, so the whole, or any part of either, may be described Globe of the in Plano, or upon a plain Surface in a Map or Sea-Chart. year 1616. And of these also something shall be discoursed hereaster: Meridian pasfor the present,

Thus much of the Description : now followeth

feth by the Pike in Tenariff. The Leffer stand at 10 Degrees distance.

The Use of the Terrestrial Globe; and first, of the Redification.

He first care of this is to see that the Foot of the Globe stand level or parallel to the Horizon; for which purpose some Globes have a Plumb-line: and there be that advile for a Triangular Level of Wood, with a Plummet for the purpole, to be applied to any part of the Horizon, after the manner as the Mechanicks try their Planes : but the matter is not tied to fuch a feverity of exactness, but that a good Eve may pals for a sufficient Judge. The next thing is, that it be placed in the North and South Position of the Earth as directly as it may. This dependeth upon the knowledge of the Meridian of the Place, but may well enough be done by a Needle whose Variation is known, such an one as is used to be fet upon the South fide of the Foot of some Glubes, for the same purpose: then lift up the North Pole above the Horizon fo many Degrees as will answer to the Latitude of the Place unto which you mean to rectifie; which suppose to be Oxford, therefore the Pole is to be lifted up 51 Degrees, for that is the Elevation of this Place; then find out Oxford in the Globe, and bring it to the Braff Meridian, and there flay it with a piece of Paper, or the like, put between the Meridian and the Globe, and you have fet before you Oxford, with the very same and all respects of Situation upon the Globe, as it hath upon the Earth it felf; And this is called Rectification, or right setting of the Globe.

By the known Place, to find out the Longitude and Latitude; and by the known Longitude and Latitude, to find out the Place.

Hese Terms of Longitude and Latitude are understood either of the same or several Places. In the first sense they are absolutely called the Longitude or Latitude of this or that Place: In the other fense we use to say, The Difference of Longitude or Latitude between fuch and fuch a Place. The Longitude of this or that Place, is the Distance of it from the Great Meridian, to the Meridian of the Place, reckoned in the Degrees of the Equator. The Latitude of a Place, is the Distance of the Equator from the Parallel of the Place, reckoned in the Degrees of the Meridian. Therefore if the Place met with be under the Great Meridian, it hath no Longitude at all, as the Hill in Tenariff, unless it be in respect of some other Great Meridian, as that by Corvo, or the other by St. Michael; and of fuch a Place it will be sufficient to know the Latitude. So again, if the Place met with be under the Equator, it hath no Latitude at all; and of fuch a Place it will be sufficient to know the Longitude. But if the Place should fall out to be in the very Intersection it self of the Equator, and the Great Meridian, it hath neither Latitude nor Longitude; and of such a Place it is sufficiently said, that There it is.

But if the known Place lie at any distance from the Equator, it is but bringing it up to the Brass Meridian, and the Latitude is found by observing what Degrees the Meridian setteth off. Let Oxford be the Place you meet with; turn the Globe till it lie precisely under the Meridian, and you will find from the Equator 51 Degrees 32 Minutes of Northern Latitude; and, by consequence, you also have the Elevation of the Pole; for that is always equal to the Latitude of the Place.

With the same labour you may find out the Longitude, if holding still the Globe, you observe the Degrees of Interse-

Ation cut off by the Meridian in the Equator: As put the case for Oxford still, it will be found 22 Degrees from the Fortunate Islands, saith Cambden; from St. Michael in the Azores 'tis exactly true, by which the Presace promised to go; but from the Fortunate Isles, or the Pike in Tenariss, not out 15.

In case any of the Lesser Meridians happen to pass through the Place, you may reckon of what number it is from the Great Meridian; as whether it be the 3d, 5th, 9th, &c. and so many times 10 Degrees (for at that distance they are set) is the Longitude of the Place. The same course may be taken

by the Parallels to account the Degrees of Latitude.

And as the Longitude and Latitude are found out by the Place known, so after the same manner any Place may be found out by the fore-knowledge of them. This fore-knowledge was first had by Observation of the Eclipses of the Moon, and the Meridian Altitude of the Sun or Stars; but may be now more easily gotten out of the Tables of Peter Appian, Gemma Frisius, Mercator, Ortelius, Tycho, and that annexed to Mr. Hues his Treatise of the Use of the Globes, wherein the Longitudes and Latitudes of all the Principal Cities, Capes, Rivers, &c. are set down; but not accounting all from the same Meridian, which therefore also must be considered of: For the named Authors, Appian, Gemma Frisius, and Tycho, reckoned from the Canaries; the rest from St. Michael in the Azores.

Of the Difference of Longitude and Latitude, and what is to be observed in the converting of the Degrees of either into Miles.

The Respect of several Places one to another, is called the Difference of Longitude or Latitude; as the Latitude of Oxford is 51 Degrees, the Latitude of Durbam 55. The Difference of Latitude is 4 Degrees. The Use of Longitude and Latitude, in the absolute sense, was to make out the Position of any Place, in respect of the Whole Sphere. In this other meaning,

meaning, the Intent is to shew the Situation and Distance of any Place from and in respect of any other. The Situation of a Place to another Place, is otherwise called the Angle of Position; but of the Distance first, and how that is to be made into Miles.

The several Cases put by the Geographers of this Difference, are either of Places differing in Latitude onely, or Longitude onely, or both. Places differing in Latitude onely, are all fuch as lie under the fame Meridian, but feveral Parallels. This may so fall out, as that either both the Places may be in North, or both in South Latitude, or one of them in each. If both the Places lie in North or South Latitude, then it is plain, that if the leffer Latitude be subduced from the greater, the Remanent of Degrees, multiplied into Miles by 60, sheweth the Distance: As the Ist' de Maio in the Latitude of 14 Degrees, and the Isle of St. Michael 39 Degrees, are both under the Same Meridian; the 14 Degrees are the leffer Latitude, which taken from the 39 the greater, the Remainder is 25, which multiplied by 60, giveth the Distance in Miles. If one of the Places lie in North, the other in South Latitude, add the Degrees of both Latitudes together, and do the like.

The very same course is to be taken if the Places differ in Longitude onely, in case they both lie under the Line it self, because there the measure is in a Great Circle, as in the Meridians of Latitude; but if otherwise it sall out to be in any Parallel on this or that side of the Line, the case is altered.

We take for instance the Difference of Longitude betwixt London and Charlton, or Charls-Town, in Charlton Island, so honoured with the Name of CHARLES Prince of WALES, by Captain Thomas James, at his Attempt upon the North-West Passage in the Wintering, the 29th of May, the Year 1632, which was the Day of His Highness Nativity.

The Difference of Longitude is 79 Degrees 30 Minutes, as it was taken from an Eclipse of the Moon, observed there by the Learned Captain, Octob. 29. 1631. and by Mr. Henry Gellibrand at Gressam College at the same time. It is required that this Difference of Longitude be converted into Miles.

Pp2

The Latitude of Charlton is 52 Degrees 3 Minutes; that of London much about the same: Here the proportion of 60 Miles to a Degree, will over-reckon the Distance almost by the half; the Reason whereof shall be first reported out of

the Nature of the Sphere.

However it be certain, that the Artificial Globe (as the Natural is supposed to be) is of a Form precisely round, and may be drawn upon all over with Great Circles Meridonally, yet considered from the Middle Line to the Poles, it hath a sensible Inclination or Depression of Sphere, as it is termed in their words: so that if the Artificial Globe be turned about upon its Axel, several parts of the same Body shall be more swiftly moved than other at the same time; for it is plain, that the Equator is moved about in the same duration of time as the smallest Parallel; but the Circumferences are of a vast and visible disproportion, and therefore it is not possible they should go an equal pace.

It is upon the same grounds, that the Author of the Use of the Globe per Terram mobilem will tell you, that in the Diurnal Motion of the Earth, though Amsterdam (in the same Latitude with Oxford) keep pace with the Isle of St. Thomas under the Line, yet they are of a very different dispatch; for Amsterdam goeth but 548 Miles in an hour, whereas the Isle of St. Thomas posteth over 900 Miles in the same space of time, which is after the rate of 12 Miles in a Minute, and more: And all this is true (that is, true to the Paradox) from the Inclination of the Sphere. But more plainly yet;

We see that the Meridians upon the Globe are set at 10 Degrees Distance; but we may perceive too, that this Distance groweth less and less, as the Meridians draw nearer towards their concurrence in the Poles, as the Globe it self doth from the Equator upwards: and therefore the Degrees however accounted proportionable, yet cannot possibly be equal in the lesser Parallels to those in the Equator, but must needs make an orderly Diminution from thence to either of the Poles.

When therefore it was formerly said, that 60 Miles of the Surface of the Earthly Globe answer to a Degree in the Hea-

ven, it is to be understood of the Degrees of a Great Circle. and so is always true in those of Latinde, but in the Degrees of Longitude it holdeth onely in the Equator it felf; but in the Parallels more North or South, the proportion diminisheth from 60 to none at all: So that if I would convert the Longitudes of the Nalucca's, or any other Parts under the Line, into Miles, it is but multiplying the Degrees of Longitude by 60, and the thing is done: But if I would do the like by Oxford, or any other Place betwixt the Equator and the Poles, I must first know what number of Miles answereth to a Degree in that Parallel of Latitude. The knowledge of this dependeth upon the proportion which the Equator beareth to the Parallels, which is learned out by the skill of Togonometry, but need not now be so hardly attained to; for the Proportions are already cast up into a Table by Peter Appian, in the First Part of his Cosmography. They are there let down according to the Rate of German Miles, one of which maketh four of ours. According to our own Rate they are as followeth.

The Proportion of English Miles answering to their several Degrees of Latitude.

	Deg. of Lat.	Miles Eng-	Seconds.		Deg.of Lat.	Miles Eng- lift.	Seconds.	do do	Deg.of Lat.	Miles Eng- lifh.	Seconds.
	1 2, 3 4 5	59 59 59 59	59 58 55 51 46		31 32 33 34 35	51 59 59 49	26 53 19 45 9	H 1955 6	61 62 63 64 65	29 28 27 26 25	5 10 14 18 21
12 . T. W.	6 .7 8 9	59 59 59 59	40 33 25 16	1 () 2 ()	36 37 38 39 40	48 47 47 46 45	32 55 17 38 58	20)	66 67 68 69 70	24 23 22 21 20	24 27 29 30 31
	11 12 13 14	58 58 58 58	54 41 28 13 57		41 42 43 44 45	45 44 43 43 43	17 35 53 10 26		71 72 73 74 75	19 18 17 16 15	32 32 33 32 32 32
	16 17 18 19 20	57 57 57 56 56	4I 23 4 44 23		46 47 48 49 50	41 40 40 39 38	4I 55 9 12 34		76 77 78 79 80	14 13 12 11 10	31 30 28 27 25
	2I 22 23 24 25	56 55 55 54 54	1 38 14 49 23		51 52 53 54 55	37 36 36 35 34	46 56 7 16 25		81 82 83 84 85	9 8 7 6 5	23 21 19 16 14
	26 27 28 29 30	53 53 52 52 51	56 28 59 29 58		56 57 58 59 60	33 32 31 30 30	33 41 48 54		86 87 88 89 90	4 3 2 1	11 8 5 3

Nowing then the Latitude of Charlton to be 52 Degrees, and that of London much about the same; I enter the Table, where I find the Sum of 36 Miles, or thereabouts, to answer a Degree of that Parallel; therefore multiplying the Degrees of Longitude by 36, it giveth up the number of Miles from the Great Meridian to the Place.

And very fit it were that these Proportions were written upon the *Horizon* of the *Terrestrial Globes*, rather than the *Kalendars*, and what else there is, confessed by themselves to belong of right to the other *Globe*, and of little use to the *Geographer*. Till this will be, they may be cut upon a *Silver Plate*, or *Ruser* of *Box*, or some how or other; for without this *Table* the use of the *Globe*, as to this Case of Difference,

is as good as none at all.

The last Case is remaining, which is put of such Places as differ both in Longitude and Latitude; for the confideration whereof the Geographers have devised several ways, as the Arithmetical way, that by Spherical Triangles, by the Semi-circle, &c. But the working by either of these is of more time and intricacy than was to be wished. The readiest of all, and not much inferior to the certainty of the rest, is the Geometrical way, as Peter Appian (one of the Fathers of this Art) hath termed it; and 'tis no more but this: Let the two Places be the Isle of St. Thomas and Tenariff in the Canaries: Take your Compasses and set one Foot of them in Tenariff, the other in St. Thomas, and keeping the Feet of the Compasses at the same distance, remove them to the Equator or Great Meridian, and see how many Degrees they let off; for that number multiplied by 60, is the Distance of the two Places in Miles. The ground of this Rule is, that the Distance of all Places not differing onely in Longitude, are to be understood to be in a Great Circle; and it was known before, that the Degrees of such a one are severally answered by 60 of our Miles upon the face of the Earth. You may do the like in the Quadrant of Altitude, as will be feen in the next Invention.

To find out the Bearing of one Place from another, and what is meant by the Angle of Pofition.

He Zenith is the Pole of the Horizon through which the Astronomers imagine Circles drawn (as the Meridians through the Poles of the World) fo dividing the Degrees of the Horizon, as to mark out the Site of the Stars from this or that Coast of the World. And because these Circles are supposed to be drawn through the Semt, or Semith Alros, that is, the Point over the Head, or Vertical Point. the Arabians called them Alsemuth, we call them still Agimuths. And for that the Zenith Point still altereth with the Horizon, these Circles could not have been describ'd apon the Globes, but are represented there by the Quadrant of Alitude, which is the fourth part of any one of those, and most properly serving the other Globe; yet upon the same ground is useful to the Geographer, in setting out that Angle which is made by the meeting of the Meridian of any Place, with the Vertical Circle of any other and of the fame, called therefore the Angle of Position or Site. To find this out, you are to elevate the Pole to the Latitude of one of the Places; then bring the Place to the Meridian, and it will fall out directly to be in the Zenith of that Elevation, upon this ground, That the Elevation is always equal to the Latitude; then fasten the Quadrant of Altitude upon the Zenith, and turn it about till it fall upon the other Place, and the end of the Quadrant will point out the Situation upon the Horizon. Let the Places be Oxford, and the Hill in Tenariff; fet the Globe to the Elevation of Oxford, that is, 51 Degrees of Elevation above the Horizon: then bring Oxford to the Meridian, and it falleth under 51 Degrees of Latitude from the Equafor; therefore it is found in its own Vertical Point 90 Degrees equidifiantly removed from the Horizon: Fasten there the Quadrant, and move about the Plate till it fall upon the

His in Tenariss, and the end of the Quadrans where it toucheth the Hirizon, will shew that the Hill in Tenariss beareth from Oxford South-South-West; and if you multiply the Degrees of the Quadrans, intercepted betwixt the two Places, by 60, you have the Distance in Miles, which was promised before.

Miles upon the Globe doth not always answer to that which we reckon upon in the Earth, you are desired not to think much; for when it is promised that 60 of our Miles shall run out a Degree of the Great Circle above, it is intended upon this Supposition, as if the Earth we tread upon were precisely round, as the Globe it self is, and not interrupted with Rivers, Hills, Vallies, &c. which though they bear no proportion otherwise, yet because it cometh to pass by this that we cannot set our Course in a Streight Line upon the Earth, as the Demonstration is forced to presuppose, we must be contented if some difference fall out.

The more unhappy Difference will be found in the Longitudes themselves. The Difference of Longitude betwixt Rome and Novemberg (as Mr. Gellibrand hath already made the Observation) is, according to Kepler, but 4 Minutes of Time: Lansbergh reckoneth it at 10 Degrees, Mereator at 12, Stadius at 18. Longomontanus at 16, Stoffler at 18, Maginus at 26, Werner at 32, Origan at 33, Appian at 34, Rcgiomontanus at 36 With discouragement enough it may be noted; for the Places are very eminent, and of a near Diflance; the Men professed able, and for the most part reckoning from the same Great Meridian: and yet the less to be wondred at, if we confider how much in this case must be taken upon truft, even by these Men themselves. We must not think they spake all this of their own knowledge; for it is certain the thing might have been, and is done, though not without any at all, yet without any confiderable difagreement. I say, the Longitudes, for a very great part, are exactly enough agreed upon: The perfection is not one Mans, nor one Ages Work, and must be waited for. It must not feem strange if I tell you, that you may distinguish the more

certain

certain from the doubtful by their disconvenience; for where you find them to agree, you have cause to suspect (for the most part) that they have lain long upon the Lees of Time, not as yet inquired into. But if you find them to disagree, you may conclude that they have been brought to a new Examination. And of these, you are to take the latest, and from such (if it may be) as have done it by their own Observation, as out of the Tables of Tyebo before others. The Difference of Longitude, by Tyebo's Tables, betwixt Rome and Norenberg, is under 4 Degrees, which cometh nearest to Kepler, who also took is trimself from two several Observations of the Moon. There will still seem to be some want of satisfaction; but it is sufficient for any man to know in this, as much as any other man doth.

If you would convert the Degrees of Longitude into Hours (for this also may be done as well into Miles) you are to allow 15 Degrees to one Hour, upon the Reasons taught before; and that which will be gained by this is to know by how much sooner or later the Sun riseth or setteth to one Place than to another: As the Difference of Longitude betwixt Oxford and Charlton is 79 Degrees 30 Minutes, that is, 5 Hours 18 Minutes; and because Charlton lieth West from London, the Sun riseth so much sooner here than

there.

To find out the several Positions of Sphere, Clime, Parallel, &c.

The Latitude and Longitude of a Place once resolved upon, the other Accidents of Sphere will sollow of themselves: The Position of Sphere you cannot miss of; for if the Place you try for have no Latitude at all, you know already that it must of necessity lie under the Line it self, and therefore in a right Position: If it have less, or more, the Position is oblique: If it have as much as it can have, that is, the whole Quadrant, or 90 Degrees, the Position is Parallel. The Reasons were told before, and may evidently be discerned upon the Globe.

For the Climes and Parallels, and confequently the length of the Longest Day, the fore-knowledge of the Latitude leadeth you directly, in case the Climes be set down upon the Brass Meridian, or in any void part of the Globe; otherwife it is but entring the Table of Climes and Parallels proportioned to every Degree of Latitude, and you have your defire. And as by the Latitude you may find out the Clime, so if it happen that you knew the Clime before, as it may in the reading of the Estats du Monde, or the like Describers, you may by the Clime find out the Latitude: And you cannot know either of these, but you must needs know the Zone; and if you know that, you can as eafily conclude upon the Distinction of Shadows: for you knew before, that the Inhabitants of the Mid-Zone are always Afcii, or Amphiscii; those of the two Extreme, Periscii; those of the two Temperate, or Intermedious, Heterofcii. To find out the other Distinction of Habitation, you may do thus: Let Oxford be the Place; bring it to the Meridian, where you find it to be si Degrees lifted up above the Equator; account fo many Degrees of Southern Latitude below the Equator, and you meet with the Anteci (if any be) in the Terra Australis incognita; remove Oxford from the Meridian 180 Degrees, and you shall find your Periaci under the Meridian where Oxford was before about the Bay of St. Michael in the Kingdom of Quivira, and your Antipodes in the place where their Antaci flood before; but they are not, for the Place is covered over with Water.

There yet remaineth one way of Description, but out of Curious Art, and of no great Instruction; yet because it is made use of by some Geographers, and not lest out by Mr. Cambden himself in his Britannia, I may tell what it meaneth.

caracti e livelin cale

For the Chieve and Penallels, and confequently the level in

Of Astrological Geography, and to tell under what Sign or Planet a Region or City is subjected.

He Wisdom of the Ancients (it was called so) held an Opinion, That not our felves onely, the Little Worlds, but the Great Globe of the EARTH also, is particularly reigned over by the Dominion of the 12 Signs, and Influence of the 7 Planets; upon which Principle (as we receive it by Prolomy's Tradition) they divided this Globe into 4 Quadrants, by the Interfection of the Equator with the Great Meridian passing by the Canaries. Every of these Quadrants they again divided into 4 Trigons, confifting each of them of 3 Signs of the Zodiack, not orderly, but to as that every Trigon might be made up of one Fixt Sign, one Movable, and the third Common, as they diffinguish. The first Quadrant was reckoned from the Vernal, by the Pole, to the Autumnal Intersection, and was called the Quadrant of the Habitable World; for every one of the other three was to that Time a Terra incognita. The first Trigon of this Quadrant falleth to the Dominion of Aries, Leo, and Sagittarius: The second, to Tourus, Kirgo, and Capricornus, and to the Influence of such Planets as are connatural to such Signs. So Britain, France, Germany, &c. fall to the share of Aries and his Planet Mars: Italy, Sicily, Oc. to Leo : Norway, Bavaria, &c. to Scorpio, and so forwards, concluding all and every part and Province of the Globe under one or other of the Twelve. But this empty Speculation stopped not here, but would make us believe too, that not whole Countries onely, but every City, Castle, Village, nay, not a private House, or a Ship that rides upon the Ocean, but is thus diffinctly governed by their Planets. They do it upon this ground: Those men allow as earnest a livelihood to the Beam in the Timber, and Stone in the Wall, as to themselves; and when the first Stone of a Building is laid, a City or

House is faid to the borns vand as formal a Figure erected of that, as of the Owners Nativity. Geography of Oxford.

The Emperor Constantine (though you would not think it) at the Building of his new Rame, commanded Valens (a famed Aftrologer of that Time) to Calculate the Nativity, and make Judgment of the Life and Duration of that Imperial City. The Afcendent was Cancer; and the Aftrabger faid, That the Empire thould fland 696 years, and (whether he knew to much or not) he faid true: The City lived longer indeed, but all the rest was but labour and forrow. And for a more private Mansion, there is yet now to be seen the Nativity of the Warden's Lodgings of Merton Colledge in one of the Windows; the Horoscope the same with that of Constantinople: Now look what Sign of the Twelve shall be found to rife up in the Horoscope or Angle of the East, that is the Sign-Regent of that House or City. Prepared thus, the Astrologers fit in Judgment upon the Inclinations and Fatalities of States and Men; and how little soever it may feem to us, or be in it felf, it was of moment to some of old; for Tiberius (an Astrologer himself) had the Genitures of all his Nobility by him, and according as he found his own or the Kingdoms Horoscope to be well or ill look'd upon by theirs, so he let them stand, or cut them off by Legislative Aftrology.

According therefore to this way of Description, the Kingdom of England is Astrologically sited in the first Trigon of the first Quadrant, under the Dominion of Aries for the Sign, and for the Planet Mars; or otherwise under the Dominion of Pisces, now in the Place of Aries, and the Influence of the Moon and Mars. And Silen faith, that the Planet of England is the Moon, and Saturn of the Scots : Unde bomines illius regionis (saith an old Astrologer) sunt vagi, & instabiles, ludibrio exponuntur, nunc ad summum, nunc ad imum delati. So the Fews and we are governed by the same Stars equally, as Cardan is pleased to say of us; * A Rebelli- Cardan in 2. ous and Unlucky Nation, ever now and then making of Tetrabib. P.o.: New Laws and Rites of Religion, to the better fometimes, tex. 12.

but for the most part to the worst.

	Now take an Effay by all the ways of Description in the Geography of Oxford
	Generative of the Owners Nativity. Arona To what of
	It lieth in an Oblique Polition of Sphere, in the Northern
	Temperate Zone; the Elevation of the Pote 51 Degrees 30
	Minutes; the Longitude from the Great Meridian in Tenariff
	13 Degrees rainder the 8 Clime, and 16 Parallel, the long-
	eft Day 16 Hours The Sign Report is Capricorn : The
	Noon Shadows are Hererofcian: We are Periaci to the Bay
	of St. Miouel in Quining: Anteci to the Northern Parts of
	Terra Australis incognita below the Promontory: We are An-
	sipodes tod noneon by at and a month of view of the not
	Nativity or the Winder's Lodgings of Martin Colledge in one
	of the Wirdows; the Handapp the Emewith that of Cart-
	some read polytical the time with the second
	the Sign-Per was didn't House or City Prepared thus, the
	An A gree it in Jacquent con the Inclinations and Pass.
	this of States and Men; and how little foever it may form
	tors or be in it left it was of moment of tome of all !
	for Tiliain an Aliaing models had the Geniuses II als his resolity by him, end according as belonallisorn or the ISI: some is offered to be a localli local deposit theirs, to be term mand, or or in m off by Leightie.
	mino al d'autorité de la combinación de la proposición de la combinación de la combi
	or the Kill coms is wisy to be a life of the look deponly
	theirs, to notet a markend, or our in most by Leiflaire
	100/00110
	According then fore to this way of Deforming the Bite.
	dem of Englandian Golo in By and in the milit 2 to a to the first of the row in
	the man are an indirect the Montage of Abide for the
	det. and for one street the sor on avide under the delt Tonor Photo, now in the Place of the st., and the line
	the seof the Mary one, name And Silorfairs, and the Ma-
	rate England is the American State of the State Onde
	The first of the case of the state of the state of
	The state of the s
	and off vid han avan are are heart tonic? In the sense
C	Saga chally a Carlot of to the office + A Robellia
L	to smile when the work and then making of
67	blow I ave and force of Religion, to the better fomerimes,

which cast up together, was not for

THE

DESCRIPTION and USE

OF

MAPS and CHARTS

Universal and Particular.



ch unlike tothist Figure

T was said before, That as the Whole Earth upon the Globe, so the Whole, or any Part thereof, may be described upon a Plane: And how soever the Description by Globe be confessed on all sides to be nearest, and most commensurable to

Nature, Non facile samen (faith Prolomy) magnitudinem Ptol Geogr. prabet que suscipere possit multa, que necessario suo collocanda l.1.6.20. sunt loco: neque descriptionem, ut unico momento terni valeat, toti sigura adaptare posest: sed atterum ad alterius designationem transferre necesse cossitit: bos est aut visum, aut spharam; quorum neutrum descriptioni, que in plano sit, accidit, sed modum quendam ad similitudinem spharica imaginio inquirit, ut distantias que in ea statuenda sunt, quàm maxime commensuratas faciat, ac secundum cum apparentiam, quia cum vera conveniat.

This manner of Description hath multiplied into several ways of Device; not onely from the different Ingenies of the Artificers, but from Grounds in the Art it self, and from the several Extents of the Known World at several times. Possidonius conceived it into the Form of a Sling, as the Archbishop of Thessalinica noteth to that of Dimpsius, after Extension whereof is made by the learned Bertins, who went also. At Fundam Possidonii, that Possidonius did not this out of ignorance of the Spherical form of the Earth, but pretending onely to exhibit as much of the World as that time was made acquainted with, which

which cast up together, was not much unlike to that Figure which he fancied. Mercator describeth it under the Form of two Hearts, Orontius of one; and under the same Form is the Arabick May, eited by Scaliger and James Christman, and not wanting to our Bublick Library, together with the Tabula Bembina, or Agyptian Map of the World in Hieroglyphicks, Bib. Bodleian. we are now for as great a real to call it Tabula Laudina, by whose yast Expence and Providence we are possest of that and the like Monuments of the rareft Learning.

In Archiv.

Others have fancied some other ways; but leaving what may be supererogated by Affectation. There be two manners of this Description according to Art: The first by Parallelogram; the other by Planisphere.

The Description of the Whole by Parallelogram.

He Parallelogram used to be divided in the midst by Line drawn from North to South, passing by the Azores, or Canories, for the Great Meridian. Cross to this, and at right Angles, another Line was drawn from East to West for the Emator; then two Parallels to each, to comprehend the Figure, in the Squares whereof were let down rather four Parts of the World than the Whole: And this way of Description, howsoever not so exact or near to Natural, yet hath been followed even by fuch as still ought to be accounted Excellent, though it were their unluckiness to light upon those needy Times of Reformation that had to firuggle with that great Neglect and Interruption which paffed betwint the Days of Ptolomy and Ours. Mercator himself, I mean Peter Plancius, and others of about that time, and more lately: And some of them did not perceive but that the Meridians might be drawn Parallel throughout, utterly against the original Nature and Constitution of the Sphere, which the Plain Charts were bound to follow at the nearest Distance. Upon the Globe it self we know the Meridians about the Equinoctials are equidiffant, but as they draw up towards the Pole, to shew their distance is proportionably

fending, and

and are have

vera Cyliad i

er oute second

a com the first the

Literibus, Tue

tionably diminished, till it come to a concurrence; answerably the Parallels, as they are deeper in Latitude, so they grow less and less with the Sphere; so that at 60 Degrees the Equinoctial is double to that Parallel of Latitude, and so

proportionably. This is the Ground.

It will follow from hence, that if the Picture of the Earth be drawn upon a Parallelogram, fo that the Meridians be equally distant throughout, and the Parallels equally extended, the Parallel of 60 Degrees shall be as great as the Line it self; and he that coasteth about the World in the Latitude of 60, shall have as far to go by this Map, as he that doth it in the Equator, though the way be but half as long. For the Longitude of the Earth in the Equator it felf is 21600; but in the Parallel of 60, but 10800 Miles. So two Cities under the same Parallel of 60, shall be of equal Longitude to other two under the Line, and yet the first two shall be but 50, the other two 100 Miles distant. So two Ships departing from the Equator at 60 Miles distance, and coming up to the Parallel of 60, shall be 30 Miles nearer, and yet each of them keep the same Meridians, and sail by this Card upon the very same Points of the Compass at which they fet forth.

This was complained of by Martin Cortez, and others in And the Learned Mercator confidering well of it, caused the Degrees of the Parallel to encrease by a proportion towards the Pole; the Mathematical Generation whereof Mr. Wright hath taught, by the Inscription of a Planisphere into a Congave Cylinder, which because it cannot be expressed in plainer Terms, take here in his own words, Cap. 2. Of bis Cor-

rection of Errors in Navigation.

Suppose (saith he) a Spherical Superficies, with Meridians, Parallels, Rumbes, &c. to be inscribed into a concave Cylinder, their Axes agreeing in one: Let this Spherical Superficies (well like a Bladder while it is in blowing, equally all ways in every partithereof (that is, as much in Longitude as Latitude) till it apply and joyn it self (nound about, and all along also towards either Pose) unto the concave Superficies of the Cylinder, each Parallel upon this Spherical

Superficies increasing successively from the continectial towards either Dale, until it come to be of equal Diameter with the Eptinder, and confequently the wertoians still widening themselves, till they come to be to fai diffant every where each from other, as they are at the commental. Thus it may most easily be understood how a salerical Superficies may by Extension be made a Cylindricat, and confequently a plain Parallelegram Superficies, because the Superficies of a Cylinder is nothing elle but a plain paratte logram, wound about two equal equidifiant Circles, that have one common America perpendicular upon the Centers of them both, and the Periferen of each of them equal to the length of the parathelogramy as the distance betwixt those Gircles, or height of the Cylinder, is equal to the breadth

Flement.1.10. thereof

Cylindrus eft figura que (u) quiescens altezum latus co-THM, QUETE-Stum angulum continent Paraltelogrammo orthogomio comprebenditur.cam in eundem rurfus tocum reftitutum fuerit illud Parallelogrammum unde moveni coperat. Axis est quiescens illa eum quam Paralle logrammum were Cylindri funt Circuli, à duobus adver fis Lateribus, que gircum aguatur, dafcripti.

In this Parallelogram thus conceived to be made all converso circum Places must needs be figure in the fame Langitudes Latitubes, and Differious or Courtes and upon the fame se. ridians. Paraticis, and Kumber that they were in the Globe, because that at every Point between the Gouinotial and the wate, we understand the Spherical Superficies to fwell equally in Longitude as in Latitude, till it joyn it felf unto the Concavity of the Cylinder, so as hereby no part is any way differred or displaced out of his true and natural fituation upon his weridian, Parallel, or Kumbe, but onely dilated and enlarged ; the speriotans alfo, Parallels, and Kumbes dilating and enlarging themfelves likewife at every Point of Latitude in the fame proau'em Cilindri Portion 10 . c

What the Author of the Brief Introduction to Geography retta linea, cir- meaneth, where he faith, That this Imagination, unless it be well qualified, is utterly false, and makes all such Maps verticur. Bases faulty in the Situation of Places, I know not: The conceit I am fure is grounded upon the very Definition of a Cylinder, by the 21 . lib. 10. Endid Tis confessed to be but Hypotherical, which is ordinary with Mathematical Men. The Bufiness was (and it doth that) to bring the matter down to

common apprehension.

But however this Description of the Earth upon a parallelogram may be so ordered by Art as to give a true Account of the Situation and Distance of the Parts, yet it can never be fitted to represent the Figure of the Whole.

The Description of the Whole by Planisphere.

This way of Description rendreth the Face of the Earth Definit. 21,22, upon a Plane, in its own proper Figure, Spherically, as aponthe Globe it self, the gibbosity onely allowed for a Sed quiaunque (saith Bertius) Globum Terrainstitueris in plane describere, deprehender fieri id uno circuli ambitu non tosse.

As near to a Circle as it might, Ortelius and others have described it upon one Face. I have seen it done upon sour Ouals; but keeping touch with the Nature of a Circle, and of the Sphere it self; it cannot well be contrived upon so few as one, or more than two.

Suppose then the Globe to be divided into two equal Parts or Hemispheres: This you know cannot be done but by a Great Circle; and therefore it must be done by the Equator or Meridian, for (the Colure is all one with the Meridian) the Horizon cannot fix, and the Zodiack hath nothing to do here. Res est admodum impedita faith the same Bertius) & per quam difficilis orbem terrarum ejafque partes deforibere, & quod in natura cernitur exacte in Globo, aut tabula spectandum representare observato partium omnium situ & figura, &c. cum fuis Longitudinibus, Lasitudinibus, Imervallis, & respectu ad partes Cali, prima & nature proxima ratio of Sphærica: Secunda ea, que ad Spheram maxime accedit du-Cta in Plano, vel Tabula, quam ideirco vulgue Planisphærium vocat. Sunt autem ejus modi duo. Unus qui Spharam fecat in Equatore, & duo efficit Hemisphæria plana, quonum in fingulis Polus centri loco est. Circulus autem Equinoctialis loco Peripberia. Alter, qui Sphæram fecat. In alique Meridiano ita ut Poli in fingulis Hemisphætiis supra infraque compareunt in extremitate axis. I First then, if his ho glad and yd bus in Director to big as a Buthol (as the

Of the Section by the Equator.

D Ut before that, it must be commonly said of both these I Sections, that the Translation of a Sphere from its profundity, to a Plane of two onely Dimensions, Lineal and Superficial, hath its Generation and Flux (I speak it in their words) from Optical or Perspective Imagination. They would have you (and by the Law of Art they may in infinitum & impossibilia postulare) to suppose the Eye placed near about the Center of a sphere of Glass, inscribed with Meridians, Parallets, or in the direct manner as upon the Globe you fee the Eye so placed within the Concave of this Sphere, and fixed upon the Pole, will comprehend a Section upon the Plane of the Equator, describing the Meridians by Right, and the Panallels by Circular Lines; or fixed upon some Point of the Equator, the Meridian which is drawn by that Point. and the Equator it felf, will appear in Streight, all the rest in Crooked Lines: for, if the Eye be fixed upon any Point of the Equator, the Meridians and Parallels will be transferred to Sight, so as to be themselves the Bases of so many visual Cones, the tops whereof shall meet in the same Point of the Great Meridian; or if the Eye be fixed upon the Pole, the Parallels will present themselves in like Cones, the sides whereof shall be terminated by the Meridians, and therefore the Meridians ought to be Streight Lines, and the Parallels Whole Circles.

The Projections are both according to Art; but because the comprehension thereof cannot be familiar without saying too much to the purpose before-hand concerning the Optical Pyramid, and the Angle of Vision; these things I require, and point you to a more capable way of Con-

ception.

Suppose the Globe of the Moon in opposition to the Sun, then she is at the fullest: Let her be Rising up in the East, and by the help of Refraction appear, as sometimes she doth, in Diameter so big as a Bushel (as the Country expresses)

Suppose

Suppose another World there, (some Brains do more than so) but do you onely suppose it; and suppose also this Lunary Earth to be written upon with Meridians, Parallels, and all other Distinctions of the Sphere, and as visible as the Body it felf. The Globe of the Moon you may be fure is as folid and gibbous as that of this Earth and Water, and yet it is presented to your Eye in the Figure of a Planishbere. fon is out of Perspective, from the infinite distance. If you grant (as you cannot deny) but that your Sight is deceived in the Solidity, you may very well fuffer your selves to be cozened on in the Inscriptions. These Meridians and Parallels upon this Globe of the Moon swell out there in whole Circles, in the very same manner as upon the Artificial Globe it self; and yet suppose them to be drawn there by either of the two Sections, the Equator, or Meridian, as the Body of the Moon it felf feemeth to you flat, and yet is not, so the Meridians and Parallels would represent themselves in the very fame Figure and Distance as you see them here below, upon a Paper Planifibere.

By this deceit you may perceive what is meant by that, which would not look fo plain, if it were express'd by the

pundilio's of Art.

Suppose the Globe to be flatted upon the Plane of the Equator, and you have the first way of Projection, dividing into the North and South Hemispheres; as you may see here in

the Map.

The Pole is the Center; the Equator is the Circumference, divided into 360 Degrees of Longitude; the Oblique Semicircle from Aries to Libra, is the North-half of the Zodiack; the Parallels are whole Circles; the Meridians are Streight Lines; the Great Meridian is divided into 90 Degrees of Latitude, and passeth by the Canaries; the Parallels are Parallels indeed, and the Meridians equidistantly concur, and therefore all the Degrees are equal. After this way of Projection Ptolomy describes that Part of the Habitable World Geogree, 24.1.1.

Among the late Geographers first, and almost onely Postellus, and the Noter upon him, Severtius, have much admired this manner of Section. The Noter faith, Sieque bee Mappa omnium prestantissima, que verius quam relique orbis planitiem resert, ob certissimos ac evidentissimos suos Indices planes, faciliores, ac magis ad oculum perspicaces, usus habet.

Since that, Bertius very earneftly and angerly recommendeth it to the Mechanicks: Confulent fibi & publico (faith he) fi modum istum reddant familiarem. But of the other way he faith, Hic autem modus cam fit omnium nequiffimus, est omnium operofissimus, est omnium operofissimus, est amen hodic in maximo usu. Tantum valet apud vulgus preconcepts opinio: Which though it may be true enough, yet are are to hear what Prolomy hath to say himself.

Of the Section by the Meridian.

I Econfesses the other way to be easiest; but, Porro finitionem etiam (saith he) & magis commensuratam deferiptionem orbis in Tabula facienus si Lineus Meridianas integinatione concipiamus ad similitudinem Linearum Meridianarum in Sphera, ità ut aspectus, seu oculorum axis in Sphera positionem penetret, & per Sectionem qua ad aspectum est Meridianiqui Longitudinem terra cognita in duas dividit partes, & Paralleli, qui & ipse bifariam ejus Latitudinem, necnon centrum sphera, quo ex aquo termini oppositi visu comprehendantur, & appareant, & c.

Quod verò talis descriptio sphæricæ formæ similior sit quàm prior, per sese patet: quoniam si Sphæra sixa maneat, & nou circumvolvatur, quod & tabulæ contingit necessario, quum per medium descriptionis visus constituitur, unus quidem medius & meridianus per axem aspectuum seu visus in planum cadens in imaginationem rectæ præbet Lineæ: qui verò ex utrâque hujus parte sunt omnes, ad ipsum secundam concava conversi apparent & magin illi, qui plus ab eo distant, quod & hic observabi-

tur, cum decenti convexitatum analogia.

Suppose the Globe to be flatted upon the Plane of the Meridian, and you have the other way of Projection. The Equator here is a Streight Line; the Great Meridian, a whole Circle;

Circle; the Leffer are the more, so as they come near to the Great; Therefore that which passeth by the Point of concurrence in the Equator, and divideth the Longitude of either Hemisphere into two equal Parts, is a Streight Line; and Ptolomy saith, That this is the more natural way of Description; and yet it is certain, that in this Section the Meridians do not equidistantly concur. The Parallels are not Parallels indeed, and therefore all the Degrees are unequal.

However this later way is that which is now most, and

indeed altogether in ufe.

Example of this in the Description of the Planispherical Map of Hondius.

Hen holding our felves to the moreulial way of Projection, instead of any other (for the difference would not be much) we set before us the two Hemispheres of Hindian, of the year 1627, projected upon the Plane of the Meridian, you may understand it thus. Take the Globe out of the Frame, and bring the Great Meridian to the Brass Meridian, and you have the East and West Hemisphere. Suppose these two Femispheres to be stated upon the Plane of the Meridian, and the Imagination producets these two Fa

ces of the Earth presented upon the Map. The Great Meridian passeth by St. Mary and St. Michael of the Azores, as you may fee in the North-West Quadrant of the East Hemisphere. And yet the Description subjoyned to these Hemispheres reckoneth Longitude from the Isles Corvo and Flores; and to make you fure that it doth fo, it is faid there, about the latter end, that in the Azores the Compass varieth not at all (about Fayal and Flores) and that for no other reason he took the Longitude of the Map from thence, and not as Ptolomy, from the Canary Isles. The Mistake is soo great to fall from his own Pen; but it feems the Description was made for some other Map of Honding, where the Meridian passed by the Azores, and ignorantly afterwards intruded upon this, by the Printers or some others; if it were not so, the overlight is the greater. This. This Meridian is of necessity doubled upon the Plane, and yet is to be supposed as one; which is easily done, if you rethe your conceit back upon the Nature of the Sphere: for do but fancy the two Faces into a Globe again, and the two Meridians will become one. You are to conceive as much upon the lesser Meridians: And you may see too, that they do not equally concur; for those two which are drawn quite cross to the Equator, precisely in the middle from 90 to 90, are streight Lines; all the rest, as they more depart from the streight Lines, so to follow the Nature of the Globe, they are more and more Circles, and at a farther distance.

In the North-West *Quadrant* of the East Hemisbere you have the nine Southerly Climes set down, as in the Brass Meridian of Saunderson's Globe. The Northern Climes the Author thought not fit to distinguish; but in the East Semicircle of the same Hemisbere, you have the length of the longest Day in Hours and Minutes, to every several Degree of Northern and of Southern Latitude, which by a more exact and shorter-cut, doth the Business of the Clime and Parallel without more ado, which therefore by some are accounted but

Superfluous Terms of this Art.

In the East Semicircle of the other Hemishbere you have the proportion of English Miles to the several Degrees of Latitude for both Quadrants, to the use whereof there is nothing

here anew to be faid.

The Line crossing the two Hemispheres is the Equator, in the Degrees whereof the Longitude is to be reckoned from St. Michael; and so the Latitude in the Great Meridian, no otherwise than as it was taught upon the Globe it self, though not with equal Art and Assurance from the Reasons of Deficiency in this way of Projection rendred before.

Neither ought any thing to be repeated over upon the Zodisch, the Tropical, the Polar or Parallel Circles; for they are all the same, and of the same use as upon the Globe; the Cards and Rumbs are alike.

The little Circles or Roundlets dispersed here and there about the Hemispheres, for the most part give account of the

feveral

feveral Degrees of Variation of the Compass in North-easting or North-westing, as also in what Places there is no Variation at all, so as at the Streights of Magellan, the Roundlet there saith, Ad fances freti Magellanici deviatio Ach 6 Grad. orientem versus, That the Needle North-easteth six Degrees.

In the Southern Quadrant of the Eastern Hemisphere your have set down three ways of measuring the Distance of Places: The first performeth by a Globe; the second by an Astrolabe; the third by a Semicircle: but the second and third, as not of that readiness in working as the first, may

be paffed over.

The first in effect is the Geometrical Way . Accipe Globum quamvis exigum, or. Herodorus adviseth you to have a kind of Terella, or little Globe, not adorned with all the requifites of the Sphere, but onely traced over with Meridians, the Equator, and the Parallels; the Meridian and Equator to be divided into Degrees. No more but for Letthe two Places into whose Distance you inquire be London and Paris i find the Longitude and Latitude of both the Places in the Planifibere; then again find the same Longitude and Latitude upon the Globe; then fet one Foot of your Compass upon the Place where London, and the other Foot where Paris should be upon the Globe, and bring your Compass with that Distance to the Equator, and the Degrees intercepted, multiplied into Miles by 60, shew the Distance. This is as much as to tell us, That in measuring the Distances of Places, there is no great trust to be had to any Planisherical Projection whatfoever: for though That, by the Section of the Equitor, be nearer to the Sphere, than This by the Section of the Meridian, yet they are both equally engaged in this Imperfection, that they cannot farisfic for the gibbofity of the Globe.

The Description and Use of Particular Charts.

PArticular Maps are but Limbs of the Globe, and therefore though they are drawn alunder, yet lit is full to be done with that proportion, as a remembring Eye may S I fuddenly

fuddenly acknowledge, and joyn them to the whole Body.

They are most commonly described upon a Parallelogram, but their relation to the Body it self is not to be judged by this: It is not done to that end, but that being but Parts and Members severed from the Whole, they yet might make shew of as great an appearance of Integrity as could be allowed.

Their Place in their Body is to be efteemed from their proper Lineaments, drawn within the Square; that is, fuch Portions of Meridians and Parallels as they conflided of in

the Globe it felf.

Briefly, to the Constitution of a Particular Chart, these Moments especially make up the Projection; the Graduation, the Reference to the Great Meridian, the Seale, and the Com-

paß.

The Projection is most commonly (as I said) upon a Parallelogram, sometimes inscribed with an Oval, as the Map of Flanders, and Germane Basse in Orteline; or upon a Circle, as that of the North Pole in Mercator's Atlas. And because no Region is exactly square or round, so much of the Bordering Territories are usually thrust in, as may not onely de-

clare the Bounds, but fill up the Square too.

Projection.

The Projection is mainly concerned in the fore-knowledge of the Longitude and Latitude of the Countrey; and the Latitude is to be expressed by Parallels from North to South, as the Longitude by Meridians from West to East, each of them at 10 Degrees distance, or the Meridians at 15, as the Geographer shall please; and may be drawn either by Circle, as the Maps of Afia and America in Ortelius his Theatrum, or by Right Line, and that either extended, as in the Map of Africa there, or onely begun upon the Parallelogram, as in the Map of Europe; and then the two extreme Parallels may be the North and South fides of the Parallelogram: but if they be Right Lines, they are not (that is, the Meridians are not) to be drawn direct or parallel, but inclining and concurring, to confess the Nature of the Whole, whereof they are such Parts; and the named Parallels are more notably to be distinguish'd than the rest, if they have place in the Map, as in that of Africa you have the Equator, and both the Tropicks,

picks, either graduated, as the Equator, or drawn double at

least, as the Tropieks, Oc.

For the Graduation, the Degrees of Longitude are most Graduation. commonly divided upon the North and South fides of the Parallelogram, the Degrees of Latitude upon the East and West fides, or otherwise upon the most Eastern and Western Meridian of the Map within the Square, as in the Descriptions of Prolomy continually; or if the Projection be upon a Circle, as that of the North Pole in the Atlas, the Degrees of Longitude are fet upon the uttermost Parallet, and those of Latitude upon a portion of the Great Meridian, answerable to the Semidiameter of that Latitude: And the Climes may be fet down to the Degrees of Latitude, as in the Defeription of Portugal by Fernandas Alvarus. But it hath feemed good to some Geographers, nay, even to Ortelias himself, in these particular Descriptions, for the most part to make no Graduation or Projection at all, but to put the matter off to a Scale of Miles, and leave the reft to be believed. Whether this or Mercasor's way in the Atlas were more Artificial, I will not judge in the cause of the King of Spain's Geographer.

For the first Meridian, it is a fault you will more general- Reference to ly find, that there is very feldom any expression of that the Great Reference; fo that though there be Graduation, and the Lon- Meridian. ginde fet before your Eyes, yet you will find your felf uncertain, unless it be told you before, that the Longitudes in Mr. Cumbden, Speed, Nordon, and the late English Describers, generally are taken from Mercator's First Meridian, by S. Michael in the Azmes, though forme of them indeed (and not Mr. Cambden onely, but fuch too as made it their bufinels to do otherwise) have proposed the Matter in effect to be done by the Canaries, as the Author of the Brief Introdu-Etion to Geography (if I understand him) in these words.

Upon the Globe there are many (Meridians) drawn, all which pass through the Poles, and go North and South; but there is one more remarkable than the reft, drawn broad with fmall Divisions, which runneth through the Canary-Islands or Azores, Westward of Spain, which is counted the First Meridian, inregard of reckoning and measuring of Distances of Places one from another ;

another; for otherwise there is neither, first nor last in the round Earth: But some place must be appointed where to begin the Account; and those Islands have been thought sittest, because no part of the World that lay Westward was known to the Ancients surther than that; and as they began to recken, there we follow them.

But as concerning Mercator, himself, you have more to look to. Mercator's constant Meridian was that by S. Michael, and so you will find it in the Atlas set out by Rumuldus. But in that of Hondius Edition lately translated into English, you will find it otherwise, though you shall see too in what a fair way you are to be deceived of this also.

In the Description of Island, p. 33, the Book saith, It is surred nor under the First Meridian, as one hath noted, but in the eighth Degree from thence. To which the Margin (but

not knowing what) faith,

That this First Meridian is a Great Circle rounding the Earth from Pole to Pole, and passing through the Hlands called Azores, and namely the Isle of S. Michael, as the same Noter to p. 10.

He might think he went upon a ground good enough; for in the seventh Chapter of the Introduction, Mercator him-

felf faith thus :.

Ptolomy bath placed the First Meridian in the Fortunate Isles, which at this day are called the Canaries. Since the Spanish Pilots have placed it in the Isle of Gols-hawks, which in their Language are called Assores; and some of them placed it in the middle of Spain, &c.

Now we must hold (faith he) that the Longitude is a certain space or interval of the Equator closed between Meridians, the one from the Isles called Azores, from whence it taketh the beginning; the other, from that Place or Region whereof we would

know the Distance.

And yet for all this, the Longitudes in that Book are accounted from the Canaries, as you may see in the East Hemisbere, and in the General Description of Africa. The Editioner Hondius would have it so, and (which is marvel the Marginal Noter could chuse but know) he himself in the very beginning maketh this Profession of it:

Ptolomy, faith he, and we in this Book do make the Lougi-

mude to be a Segment of the Equator, comprehended betwint the Meridian of the Place, and the Meridian of the Fortunate Islands; for from these Islands the Beginning of Longitude is taken, &c.

Having faved you this Labor in Mercator, you may now

be told what is to be done with Ortelius.

For his own Descriptions he always taketh to Ptolomy's Meridian by the Canaries, as you may see in his Universal Face of the World, and in the General Description of Africa, to the Description of Hispaniols, Cuba, Culiacan, &c. he giveth this Admonition;

Sciat Lettor Anthorem Anonymum, qui hano Culiacanam regionem, & has insulae persustravis, & descripsit, Regionum Longitudines, non ut Ptolomaus alique solent; à Fortunatis Insulis versus Orientem sumpsisse sed à Toleto Hispania Umbilico Occidentem versus ex Eclipsibus ab ipsomet observatis deprehendisse.

The like Note he affixeth to the Description of New-Spain: his meaning in both is, to let the Reader know that the Describer (whoever he was) did not in these Maps account the Degrees of Longitude, as Ptolomy, from West to East, and from the Fortunate Isles; but from East to West, and from the Meridian of Toledo Hispania Umbilico; which is the meaning of Mercator, when he saith, That some of the Spanish Pilots placed the Great Meridian in the middle of Spain And if you look upon the Longitude in the North and South sides of the Parallelogram, you shall see the Degrees reckoned backwards, contrary to the received manner of Graduation. It is no very hard matter to reduce these Longitudes to the ordinary way, but rather than so, you may have recourse to the later Description of America, by Leat and others.

For the Seale in Particular Maps, extending to a confiderable portion of Longitude and Latitude, it dependeth for the ground upon the Degrees of the Great Circle, and the Proportion of Miles in several Countreys to any such Degree. But in lesser Descriptions it hath more to do with the known Distance of any two, or more Places, experimentally found,

or taken upon trust of Common Reputation.

Here it is not to be thought that the Longitudes and La-

titudes of all Places in a Particular Chart need to be taken, but of the principal onely; the rest to be reduced by the Radius, the Angle of Position, and the like; and much also in this matter useth to be given to the Common Supputation: all which, the last especially, are the Causes why the Maps agree no better; for of all other, the Account of the

Common People is most uncertain.

The French Cosmographer of Amiens before named, when he took upon him to find out how many of their Leagues answered to a Degree, took his Journey from Paris, as directly under the Meridian as he might, till he rode 25 Leagues. according to the Account of the Inhabitants of the Place. Nec tamen only supportationem satistus (faith he) vehiculum quod Parifios rectà vià patebat conscendi in eoque residens tota via 17024 fere rote circumvalutiones callegi, Vallibus & Montibus (quod facultus nostra ferebat) ad aqualitatem redactis. Erat autem rota illius diameter fex pedum, fenque paulo magis digitorum geometricorum, ob idque ejus ambitus pedum erat viginti fen paffuum quatnor. His ergo revolutionibus per quatnor ductis reperi paffus 68096 qui milliaria sunt Italica 68, cum passibus 96. In his return to Paris he took Coach, the Diameter of the Wheel was fix Foot and a little more; therefore the Circumference 20 Foot, that is, 4 Paces. He reckoned upon the way 17024 circumrotations of the Wheel, which multiplying by 4, the Numerus factus was 68006 Paces. which amounted to 68 Miles Italian, and somewhat more. And yet according to Common Supputation, they that reckon most, reckon but 25 Leagues to a Degree, and 60 Miles to 25 Leagues, 8 Miles less. The Cosmographer addeth indeed, that by the same Experiment he found, that the French League was of a greater proportion than two Italian Miles.

It it could be expected that so exact a Course might be taken in all particular Mensurations, we might put the more trust in the Distances; and yet you see we might fail too. It is enough in such a case to know the reasons of those uncertainties, where the thing it self is so insuperable.

The difference of Miles in several Countreys is great; but it will be enough to know that the Italian and English are

reckoned

reckoned for all one, and four of these make a German Mile; two, a French League; three, and somewhat more, a Spanish League, the Swedish or Danish Mile consisteth of five Miles English, and somewhat more.

Now as the Miles of feveral Countreys do very much differ, fo those of the same do not very much agree; and therefore the Scales are commonly written upon with Ma-

gna, Mediocria, Parva, to thew the Difference.

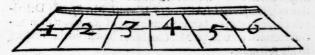
Of Common English and Italian Miles, 60 (as you know already) answer to a Degree of a Great Circle; 68, saith Fernelius: it ought to be 63, and somewhat more, by the Semidiameter of the Earth, as it was taken by Mr. Edward Wright near Plimonth Sound; but 60 is most commonly believed, and is the proportion (within a very small matter) received by Ptolomy himself from Marinus the Tyrian, with Ptol. Geograph, this approbation: Sed in hos quoque recite sensit partern unam lib.1. cap.11. qualium est circulus marinus trecentorum sexaginta, quinginta in terra constituere Stadia, id enim consessio dimensionibus consomm existit.

Of common German Miles 13 answer to a Degree; of common French Leagues, 25; of Spanish Leagues, 17; of

Swedish and Danish, 10.

In some Maps you shall find the Miles thus hiddenly set down, as in that of Artons in Ortelius, and elsewhere. And the meaning still is, that you should measure the Milliaria magna upon the lowermost Line, the Parva upon the uppermost, and the Mediacria upon the middlemost.

Scala Milliarium.



In some other Maps, as in that of Westphalis in the same Author, you will find the Scale written upon with Milliaria magna, mediocria, & Hore itineris: To which you are to note,

note, That some Nations measure their Ways by Hours, concluding of the Distance from the Time spent in the going, the Proportion whereof may be gathered from this Note upon the Description of Helvetia. Continer autem Milliare Helveticium, ut nune attentur, spatium duarum borarum equestrin; duarumque of dimidia pedestris itineris. Computantur ergo octo milia passum Italicorum prouno milliario Helvetico.

Therefore one Hour-Mile of a Journey upon Horse, anfwereth to four English Miles: And yet it is set down before the Atlas, that the Proportion of Itinerary Hours to a Degree is 20. They cannot both be save? 'tis enough to shew how

uncertain this way of Meafuring needs must be.

For the tife of the Scale, it is but fetting one Foot of your Compass in the little Circles of the Places, and bringing the Compass kept at that Distance to the Scale, and you have the number of great or middle Miles, according as the Inhabitants of those Places are known to reckon.

The Compaß is set down to shew the Bearing of Places, and by what Wind and Way the Mariner is to shape his Course from Port to Port, as in the Universal Maps and

Globe it self.

Example of all this in the Description of Saxton's Map of England and Wales.

A LL this may be exemplified in some one Particular Chart. The Example useth to be given in the Description of France; but might more properly be made upon a Map of our own Countrey. There be several of these; as that of Humphrey Llyid, that of Wortnet, Mr. Speed's Descriptions, and others: but we chuse that of Saxton, a man recommended unto us by Mr. Cambden himself, in the Presace to his Britannia.

Nennulli erunt fortasse qui Tabulas Chorographicas hic expecient quas lenocinante picturà oculis esse jucundiores, & in his Geographicis studiis plurimim interesse fateor; maxime si mutiu Tabulis literarum etiam lumen accedat. Hoc tamen prastare facultatis facultatis non est nostra; & Angliam accuratissime in Tabulis Seorsim ornatissimus Vir Thomas Seckfordus Regia Majestati à Supplicum Libellis, suis impensis, & Christophori Saxtoni opti-

mi Chorographi operà, magna cum laude descripsit.

Saxton drew up Typographical Descriptions of this Kingdom, by the Shires and Counties, into a fet Volume of Tables; but whatfoever can be feverally faid of them, may better be spoken all at once upon his great Charographical Map of the Whole: A Description, which, if it exceed not (as I think it doth) yet may compare with any particular Table, made, or to be made, of any Countrey what soever.

The Description is of England onely and Wales, that it might be the more exact and useful; which expectation is so accurately answered, that the smallest Village may be

turned to there; Henney or Botlie, as well as Oxford.

It is described upon a Parallelogram: the North and South fides are Parallels of Latitude, divided into Degrees of Longitude. The East and West sides stand for Meridians, and are divided into Degrees of Latitude, and every Degree subdivided into 60 Parts; but so, that a Degree of Longitude an-Swereth but to so many Parts of a Degree of Latitude, as it ought in that Parallel. The Parallels, as the Meridians, are fet down at one Degrees distance: The Parallels are Parallels indeed; the Meridians are Streight Lines, but more and more concurring from South to North, as is required from the Nature of the Sphere.

The Latitude of the Countreys is from 50 Degrees 8 Minutes, to 55 and 50 Minutes: The Longitude from 17 to 25 Degrees and 9 Minutes; and 'tis reckoned from St. Michael and St. Mary's in the Azores, as the Geographer himself there expresseth; Longitudinis gradus ab ee Meridiano capiunt initium qui per Divæ Mariæ Insulam transit, que omni-

um Azorearum maxime ad Orientem vergit.

The middle Parallel of the Parallelogram is at 53 Degrees of Latitude, and paffeth by Newcastle upon Tyne. The middle Parallel of the Countrey it self is somewhat of a lesser Latitude, and may be imagined to pass not much besides Tidbury Castle in Staffordshire, as Mr. Norden thought. And indeed Staffordshire hath been anciently accounted the middle of England; and the Inhabitants of that Shire are called by

Bede, Angli Mediterranei.

The Scale of Miles is answerable to one Degree of Latitude, and is also divided, as they, into 60 Parts. And a Degree of Longitude answereth to so many Parts of that 60, as it ought in the Parallel of 50 Degrees of Latitude, that is, 38 Miles, or thereabouts; and therefore the Graduation both of the Scale, the Parallels, and Meridians, is exact, and according to Art. And in measuring the Distances of the Places, 'tis all one to set the Compass upon the Minutes of Latitude, as upon the Scale it self.

In finding out the Longitude or Latitude of any City or Town in the Map, the manner is the same as in any other; for the Longitude is to be reckoned in the North and South sides, the Latitude in the East and West sides of the Parallelo-

ntor bebiyih

gram.

But the Situation and Distance of the Places in a particular Chart are most of moment. The Situations are plain: The Distances in this Map, where I could prove them experimentally, for the most part were found true. They cannot be exact in any Map whatsoever, as Mr. Norden himself, who laboured much in this matter, maketh his complaint in that necessary Gnide, added to a little, but not much augmented, by the late Editioner. The setting down of the Places themselves in the void Angles of the Squares, pretends very well; but there was not room for the purpose: yet in one respect the New Book bettereth the Old, in that the Bearing of Places is annexed by an expression of the Points of the Compass upon every Square.

In some Maps of Particular Countreys you may possibly find the Meridians drawn directly, without any hope of Concurrence: And Ptolomy saith it maketh no matter, so this Caution be observed, Preterea nil referet si equidistantibus usi fuerimus Meridianis Lineis rectis, quoque Parallelorum dummodo solum partes distantia Meridianorum eam rationem sumant ad distantias Parallelorum quam maximus habet Circulus ad il-

lum Parallelum, qui in Tabula hac medius erit.

It is all upon the first main ground of the Depression of the Sphere, which in any Descriptions, in any considerable Distance from the Line, cannot really be made good upon a Plane, but is to be answered by Proportion; for which cause Marinus the Tyrian condemned all Descriptions in Plano; but Prolomy shewed his Error. And from the same Principles to be derived the understanding of those Titles written over some Descriptions in the Atlas; as to that of Bellovacum, or the Countrey of Bollonia, the Description is, The Meridians thereof are placed at the Parallels 50, and 45. So to the Description of the Landgraviate of Hessen, the Title is, The Meridians are distant according to the proportion of the 510 Parallel to the Great Circle. The Author himself giveth you the Reason of it, in his Admonition set before the Description of France, pag. 242.

Of Topographical Maps; and for an Example, the Description of Middlesex by Mr. Norden.

Ow that you may not be mistaken in Terms, the Description of the Whole, whether by Parallelogram or Planishbere, is most rightfully called Geography in Plano.

Geographia proprium est (faith Ptolomy) unam & continu-Geogr. lib. 1.c. 1: am terram cognitam ostendere quemadmodum se babeat natura

& positione.

The Description of any very great Part of the Earth, as France, England, or the like, is most properly called Choro-

graphy.

Ptolomy himself goeth no further in distinctions; for having said, That Geography is an imitation of the Picture of the Earth, with intimation of reference to the drawing of the Lesser Worlds, he addeth, Porrò sinis Chorographicus connexione particulari continetur, veluti si quis aurem tantim aut uculum imitetur. And indeed the Tables of Ptolomy needed no other difference in Terms: But the late Geographers sinding it sittest of all to make Descriptions of sinall Parcels of the Earth, as Shires and Counties to us, the Circles of the

Tt 2 Empire

Empire in comparison to the Greatness of that, and the like, they have fallen upon a third Member of this Division, calling these kind of Descriptions Topography, though Ptolomy did minutissimas proprietates Chorographia attribuere. And the Word it self will not allow of any very great Distinction from the other, if it had not been gained upon by Use.

Now as there is no Charographical Map, or Description of the whole Region or Countrey of this Kingdom, can be more exactly according to Art, or according to Industry more particularly performed, than that of Saxton; so for the Descriptions of the Shires or Counties thereof (which must then be called their Topography) no man whatsoever hath lighted upon a more exact and present way of Delineation,

than the Industrious Norden.

The intent of this Man was to make an absolute Description of the Whole, and every Part of this Kingdom of Great Britain: It pleased him to call this Purpose, Speculum Britannie; the first Part whereof (which is onely completed) affordeth us a general Description of the Kingdom, with a particular Description and Topographical Table of Middlefex. The Table is projected upon a Parallelogram, the fides whereof are divided into Miles; so that though the sides look like Meridians and Parallels, yet they are not so, but a meer Scale, from which therefore are drawn cross the Table small black equidifiant Lines, looking also like to Parallels and Meridians, but serving onely for the readier taking of the Distances; the Divisions of these Lines from East to West flanding for two, from North to South for four Miles. The Letters upon the East and West side, and Figures upon the North and South fide, serve for the finding out any Place by the direction of the Alphabet: for Example, The Alphabet faith, Brentford H. 12. See Hin the East or West fide, 12 upon the North or South side, and then by the Square made by the black Lines you fall upon the Place. The Figures here and there about, within the Parallelogram, 2, 3, 4, 5, and to 11, note out the principal High-ways from London through Middlesex; as number the 4 by Northolt, is to shew the way to Uxbridge, and so to Oxford, &c. This is told you in the Speculum, fol. 49. a. And these High-mays are distinguished out by the Lines of Points; for that of One is to define out the Bounds of the Shire, as you may see upon the West side it passeth by the River Colne to Shyreditch, &c. The Capital Letters A, B, C, &c. are to distinguish the Hundreds of the County, as the Speculum saith, fol. 13. A.

The Compass of 8 Rumbes in the North-East Angle of the

Map, is of the same known Use as in any other.

Thus had this indefatigable Man intended to all the Sbires of this Kingdom; and he seemeth to intimate in the Presace to his Guide, as if the Maps were fully sinished, and yet there are but very sew of them to be commonly met with: but for Alphabetical Descriptions (the most useful way that ever was or could be devised, especially in small Geography) I think the Work never went surther than Middlesex (for ought at least as I can find) The Greater or Less.

Of the Resemblance of Countreys, and to other Things in Art or Nature.

And this also, as a Ceremony of the Art, is not to be omitted, That the Geographers in their Descriptions not unusually (where it may stand with any due proportion) do fancy the sashion of this or that Countrey to be like such or such a Figure, elsewhere sound in some other things Natural or Artificial. Our own Island useth to be likened to a Triangle, and it doth not much abhor from that Figure.

Antiquissimi Scriptores in Polydore Virgil have resembled the Vectis Insula, or the Isle of Wight, to an Egg. Peloponnessis of old hath been likened Platani solio, to a Plantane Leaf. Strabo likened Europe to a Dragon. Some of late have likened it to a King's Daughter; Spain to be the Head, Italy the Right Arm, Cymbrica Chersonessis the Left, France the Breast, Germany the Belly, &c. Asia by some is likened to a Half-moon: And of Africa one saith, That it is like the Duke of Venetia's Cap. The same Strabo compared Spain to an Ox-hide stretched out. Pliny and Solinus reckoned Italy to

an Ivy Leaf; but the late Geographers more comparably, to

a Man's Leg.

This is the rather noted, because some Maps also are drawn according to this manner of Fancy; as that of Belgia by Kerius, within the Picture of a Lian; for so those Countreys have been resembled.

This cannot always fall out; for when Maginus cometh to tell the Form of Scotland, he could liken it to nothing at

all.

Of the Old and New Names of Places, and other Artificial Terms met with in the Maps.

IN reading the Descriptions you will find great difference betwixt the New and Old Names of the Places; as for Hispalis of old, the new Descriptions read Sevil; for the Adriatick Sea, Golfo di Venetia; for the Baltick, Mande

Belt, and the like.

In the Descriptions themselves distinction is most commonly made of this, if the Describers be as they should; but in the Maps it is not (indeed it could not be) so usually observed. To supply this, you have the Introduction to Geography by Claverius, where the Old and New Names are still compared, the omission whereof is no small fault in some Describers of our own.

But especially for this purpose is the Thesaurus Geographicus Ortelii, a Geographical Distionary so called, and is a pre-

fent fatisfaction in this cafe.

You will meet also with certain Terms of Art (so after a sort they may be called) as Sinus, Fretum, A Bay, The Streights, and the like; and though it seemeth to belong unto this Place to tell what they are, yet it will not be much to the purpose to make so diligent an enumeration as some would have us, of the Terms Natural and Artificial in Geography and Hydrography: In the Natural appertaining to the Earth, to tell what Nemus, Saltus, Arbustum, Virgultum, &c. the difference betwixt a Bush and a Shruh: In the Artificial to

go down from Regnum, Territorium, &c. to Vicus, Pagus, Villa, Tugurium, and to say that the definition of a Cottage is Rustica habitatio retta ulvâ palustri: In the Natural Terms, Ad aquam speciantibus, Mare, Fretum, Sinus, &c. till you come to Torrens, Palus, Stagnum, Lacus, Rivus; nothing but a Ditch lest out: And Rivus is so called, xin to sin, because it runneth along. In the Artissical Terms you are there taught the exact Description of a Cistern, of a Fish-pond, and a Sink, and all this under the Title and Protection of Geography. But excepting those which you cannot chuse but know, these are the Terms.

An Island. Strabo called the whole Globe of the Earth by Insula. this Name, because it is encompassed round by the Ocean. Then this may be the Great Island. The Less are such Parts of the Great as are surrounded by the Waters. It is called by the Italians, Isla; by the French, Isle; by the Spaniands Psa; by the Dutch, Insel and Eislandt: all which (the Maps so severally naming according to the Country) is not

told you in vain.

A Continent, or Part of Land not separated by the Sea, as Coninent. the Continents of Spain, France, &c. The Belgians call it Landstrap funder eplandt, A Landskip or Region without an Island. It admitteth of another Sense in the Law: For Ulpian said, Continentes provincius accipi debore, que Italia conjuncta sunt. Tryphon. de Excusat. Tutor. L. Titius, Testamento Roma accepto aut in continentibus, subandi locis.

It is otherwise termed, Terra firma; by the French, Terre ferme; by the Italians, Terra ferma; by the Spaniard, Tierra firma, the Firm Land: In Creek it is called in the Epirus; The installed in the Author de Mundo) is the vious of installed in the Author de Mundo) is the vious of installed in the Author de Mundo) is the vious of installed in the Author de Mundo).

Siene in Infulas & Continentes divifit.

Peninsula, or Penè Insula. An Island almost, onely in one Peninsula. part joyning to the Continent; and that part useth to be called Ishmus, or otherwise, A Neck of Land: Est angustia il- Ishmos. la intermedia inter Peninsulam, & Continentem, & veluti quædam Cervix, quæ à Continente, velut à corpore gracilescens Peninsulam cum Continente tanquam caput cum reliquo corpore connectit.

The

The digging through of these Necks of Land hath been often undertaken, but not without a secret kind of fatality.

The most famous Isthmus accounted is that of Corinth, hindring the Peloponnesus from being an Island, and so putting the Ships to a Circuit about; and therefore (as you may observe Pliny to say) Demetrius Rex, Distator Casar, C. Princeps, Domitius Nero, persodere tentavere insausto (ut omnium patuit exitu) incapto. Dion saith, that Nero's Undertakings were entertain'd with a spring of Blood sirst, and after that anditi mugitus, ululatusque slebiles, visaque formidabilia Spetira & Simulacra multa, horrible and fearful yells were heard, and many formidable Apparitions seen. Yet Demetrius is said to have desisted by the advice of the Artissicers, who brought in word, that the Bay was higher upon the Corinthian side, which would not onely prove dangerous by Inundation, but make the Streight unserviceable when the Work was done.

Cælius Rhodiginus Lection. Antiqu. 1. 21. c.19.

Herod of Athens, Nicanor, Seleucus, and others, are summed up by Rhodiginus, for the like Attempts, and same Success: And Philip the Second of Spain had once in his mind to cut through that Streight of Land (I may call it so) betwixt Panama and Nombre de dios, to make that vast Peninsula of Sonthern America (as but for this it were) an Island; but upon further consideration, he fell off from the Design.

The like Undertakings were forbidden the Cnidians by the Oracle of Apollo; and Pausanias thinketh he can tell the Reason. Quoniam rebus divinitus constitutis manum injicere non licet.

And yet the Arabick Geographer not having heard of any such things, tells the cutting of the Streights of Gibralter but like another Story: Indeed he says 'twas done by Alexander the Great, Qui operariis atque Geometris ad se convocatis suum de acida illa terra sodienda, & canali aperiendo animum explicuit pracepitque illis ut terra solum cum utriusque maris aquore metirentur, & c. The sum is, that by the help of Alabii the Geographer, and other Mathematicians, he brake through the Ishmus, and made it a Streight of Water.

For the Metaphor, the Physicians are even with the Gram-

marians;

marians, for Galen faith, Tonfillas effe locorum ad Ifthmum Galen ad 3. pertinentium inflammationes. Per Isthmum vero oportet intelli- Sent, Hippoc, gere partem illam que eos & gulam interjacet, que per Metaphoram quandam ità nominatur ab iis, qui proprie dicuntur Ishmi. Sunt autem angusti quidem terra transitus inter duo maria fite. And Julius Pollux hath it, Guttur propter angustias Isthmum dici.

A Promontory: Mons in Mari prominens, A Mountain or Promontori-Head of Land butting out into the Sea. Sceglia fepra acqua uni. in mare, otherwise Cape : so the Spanish El Capo de tierra en mari, A Cape or Head of the Earth in the Sea. 'Tis commonly noted in the Tables by the first Letter of the Word C. as in the Map of Africa in Ortelius, C. de buona feranfa, Caput bone fei, or, The Cape of Good Hope: As they let down R for Rio, Rivus; R. de la Plate, The Plate River : P for Port, P. Grande, P. del Nort, &c. Y or Yo for Yfla, Y del Pofo, Yo del Principe, and the like.

An Isthmus, or Streight of Water. Mare angustum, & quasi Fretum. brachium Maris interceptum inter duo littora. So called a fremitu Maris; for which cause in the High-Dutch it is called De Sund, from the ancient Saxon rund, as Killian hath ncted; Sond or Sund, faith he, Vet. Sax. Fretum.

You meet it often in the Dutch and Danish Maps, as Milvarts font, Golber font; but especially that most famous Streight upon the Baltick Sea, which not unlike the Castles upon the Helleftont, commandeth all the Ships in their paffage. It is called by them Sond, or Sund; by us, the Sound. Instead of Fretum the Italian writeth Streto, or el Streto; the Spaniard, Estrecho, as Estrecho di Gibralter: Gibraltarec it should be, as was formerly noted; for the Mountain (from whence the Streight is named) is so called by the Arabick Geographer; and he faith also, that the Gebal (fo they call a Mountain) was named from Taree, the Son of Abdalla, who made good the Place against the Inhabitants.

A Creek, or corner of the Sea infinuating into the Land. Sinus. It is otherwise called Baia, a Bay; a Station or Road for Ships; a Gulf, as Golfo di Venetia, Golfo de S. Sebaftiano, &c.

A Peer, from Petra, because of the Congestion of great Pierre.

Stones

Stones to the raising up of such a Pile. 'Tis a kind of small Artificial Creek or Sinns; as the Peer of Dover, the Peer of Portland dec.

The Concernment of All This.

He Things we talk of all this while, how like foever they may look to a Book-man's Bufiness, yet are such of themselves, as Kings and Princes have found their States concerned in.

Zon. Annal.

Zonaras will rell you, that in Domitian's time it cost one Tom a. pa.397. Metius his life ori en rois To zatril @ rol xon i xe payendilu rle answhile, for having a Map of the World hanging in his Chamber. The fault indeed was that (as common fame rendred him) he was thought to aspire to the Empire; of the truth whereof it was taken to be a sufficient assurance, that he should have so dangerous a thing about him as the Picture of the Provinces.

> Of what importance Julius Cafor, Antonine, and the other Emperors held these Descriptions, is manifest by their very own Itineraries yet to be feen. Felix Maleolus in his Dialogue of Nobility mentioneth a Description of all the World (the known All as then) begun by Julius Cafar, and finished by Augustus, in which he saw set down Gentes &

Civitates fingulas cum suis distantiis.

The Tabula Putingeriana, annexed to the Descriptions of Ptolomy by Bertius, are famous in this kind. The Notitia utriusque imperii, singularly to the same purpose. the Great went upon no Defign without his Geometers, Ecton and Diognetus: They are called by Pliny, Menfores Itinerum Alexandri, and their Descriptions were extant in his time.

Plin.li.6.c.17.

The great defeat given at the Streights of Thermopyle, only for want of cunning in the Paffages, is notoriously known: But the Experience of these things is harder by: Not a day of these we have now, but needeth thus much of a Geographer, and for want of fuch help Julius Cafar, Quando voluit Angliam

Angliam oppugnare refertur maxima specula erexisse, at à Gal-Roger Bacon licano Littore diffositionem civitatum & castrorum Anglia pra- Perspect, Dift. viderit, possent enim erigi specula in alto contra civitates contra- ult. p. 166. rias, & exercitus, ut omnia que fierent ab inimicis viderentur, & boc potest fieri in omni distantia qua defideramus, &c. faith

Roger Bacon in his Perspectives.

It is propounded by a man ingeniously enough conceited, as a Device mothing befides the Meditation of a Prince, to have his Kingdoms and Dominious, by the direction of an able Mathematician, Geographically described in a Garden Geographi-Platform, the Mountains and Hills being raised like small cal Garden. Hillocks, with Turfs of Earth; the Valleys Comewhat concave within; the Towns, Villages, Castles, or other remarkable Edifices, in finall green Moffie Banks, or Spring-work. proportional to the Plat-form; the Forests and Woods represented according to their form and capacity, with Herbs and Stubs; the great Rivers, Lakes, and Ponds, to dilate themselves according to their Course from some Artificial Fountain, made to pass in the Garden through Chanels, &c. All which may doubtless be Mathematically counterfeited, as well as the Horizontal Dial, and Coat-Armour of the House, in Exercr-Colledg Garden.

It is known too, That a Gentleman of good Note not far from this Place, caused the like Geographical Descriptions to be curiously wrought upon his Arras, wherein he beholdeth the Situations and Distances of the Countrey, as truly and

more distinctly than in any Map whatsoever.

The Author of the Complear Gentleman telleth of a Pack Geographiof French Cards which he hath feen; the four Sutes changed cal Playinginto Maps of several Countreys of the four Parts of the Cards. World, and exactly coloured; for their Numbers, the Figures 1, 2, 3, 9, 10, &c. fet over their Heads; for the Kings and Queens, the Portraictures of their Kings and Queens, in their. Several Countrey Habits ; for the Knaves, their Peafants and Slaves, &c.

It is certain, that the greatest and most publick Affairs of any State, have their dependance upon foreign Cases past, or especially present: There is not so great an alteration in

the Whole, as some Men think. The Carriage of Matters in Times by gone, are not so unlike the Things we now presently do, as not to give us aim at the least. The Great is the same World, as the Little is the same Man, though now more stricken in years; and moreover the Comparison faileth in this, that in every Age some Men have attained to their own ripeness, though to that of the Whole Great Man none could, but the Grandees of the Present. It yieldeth thus much, that the Face and Picture of all Instant Actions may be seen by reflection in the Future; or if the same Age look upon the Turk, or Venetian upon as, and we upon them, the like, or not much less will be the necessities of Conversation with Record and Story. There can be nothing done in that, without an Interview of the Places, which must needs be seen either with our own Eyes there, or with other Mens in a Map.

and Stiles, the great Rivers, Lones, and Foods, to dilect transfelves executing to their Courte from feare Arthreid Found in made to p. is in the Garden through Chanels, &c. All which may doubtles be Mathematically counterfaired, as the state and Print, and Con Areas

FINIS.

In le is facto grant de al al al al

it is snown too, Tout a Gentlaman of good Note not fill the time to be conjectly were set too his kinns, We rein he beholded

